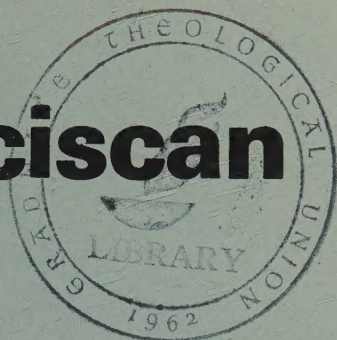


MAR 24 1978

Southern Africa

The Franciscan



**VOLUME XX
NUMBER 1**

thirty-five pence

JANUARY 1978

The Society of Saint Francis

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Minister General : Brother Geoffrey S.S.F.

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Pax et bonum.

THE FRANCISCAN

Vol. XX

No. 1

January, 1978

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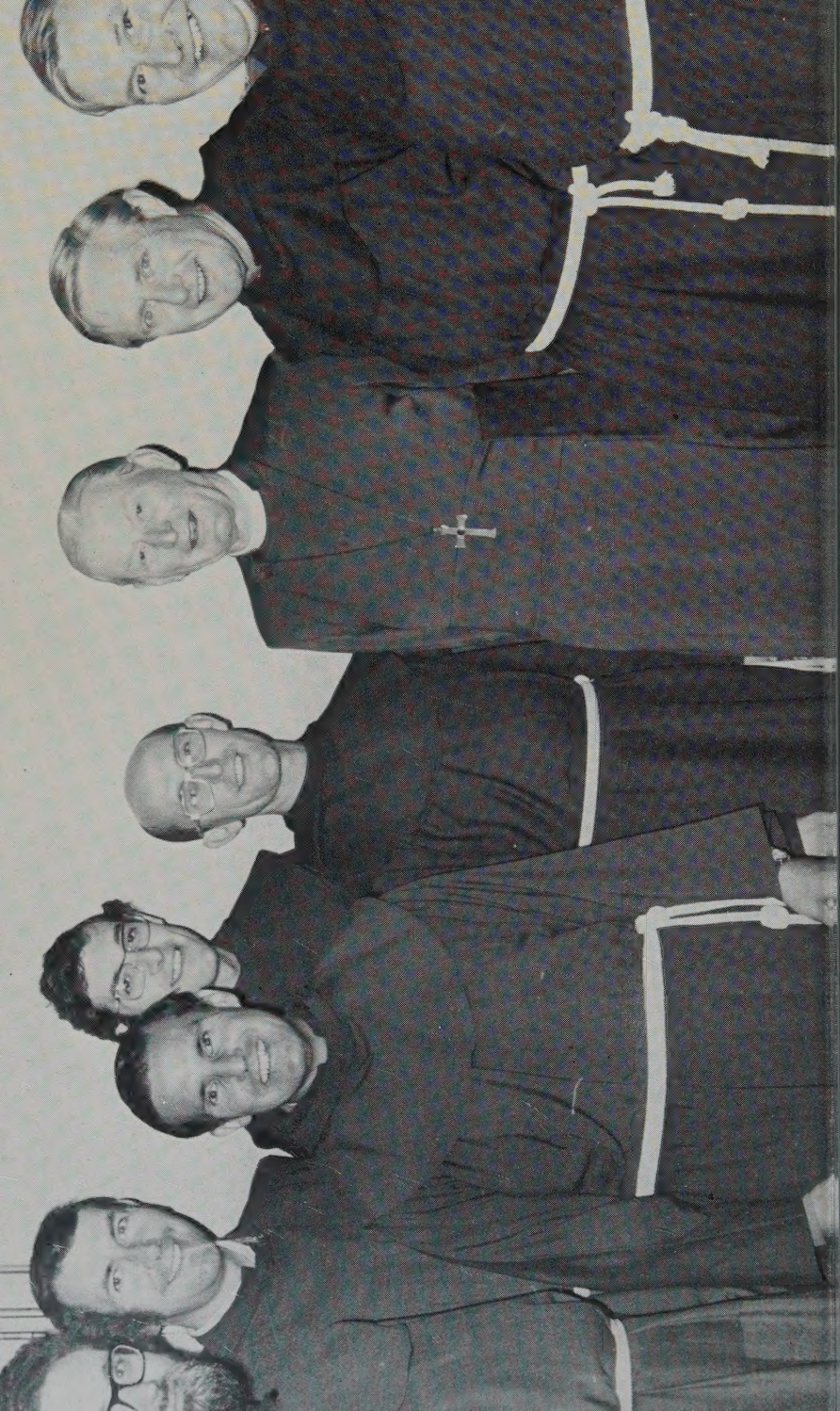
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BLESSING OF THE NEW FRIARY IN BELFAST

From left to right : Brother Colin Wilfred, Brother David Jardine, Brother Peter Timothy, Brother Eric, Brother Kevin, Bishop Butler, Brother Michael and Brother Hubert.



Southern Africa



WHEREVER the church is, it witnesses. Either to the incarnate Christ or to the church stagnated ; to the suffering Christ or to the church triumphant ; to the risen Christ or to the church defunct. To be a church witnessing to all these contrasts implies a degree of schizophrenia to be viewed with fear and wonder.

In Southern Africa, liturgical worship and personal intercession which is not interpreted into living prayer and loving action is a ' noisy gong or a clanging cymbal '. A stumbling block to many, who would want thus to interpret their prayer, is the very backcloth of violence and suppression against which the Christian is expected to witness to the good news of Christ. Yet anyone sitting on the fence is in truth making a decision. He is taking his stand just as much as someone who lies in front of a bulldozer to stop people's homes from being destroyed. From a safe distance, it would be easy to say that the fence-sitter's position is comparable to that of the unconverted Saul, guarding the robes of those stoning Stephen.

To live through an era of the making of martyrs, with no apparent end in sight, can only leave the witnesses with an abject feeling of emptiness and frustration. Shelley summed up this feeling of sheer helplessness—and at the same time, hope—

To suffer woes which Hope thinks infinite ;
To forgive wrongs darker than death or night ;
To defy Power, which seems omnipotent ;
To love, and bear ; to hope till Hope creates
From its own wreck the thing it contemplates ;
Neither to change, nor falter, nor repent ;
This, like thy glory, Titan, is to be
Good, great and joyous, beautiful and free ;
This is alone Life, Joy, Empire and Victory.

The Minister General's Letter

My dear friends,

As I write this letter I am only recently returned from my tour in Africa which has taken me to Rhodesia, Zambia, Tanzania, Lesotho and South Africa. Moving between these countries which are opposed to each other politically and are on a war footing one is only too aware of the pressures of propaganda, and the lies that are being told on both sides. Nothing is ever quite as simple and clear cut as the political leaders and the press claim it to be. But fears are built on and prejudices are sustained so that hostility can be maintained.

Within these countries, however, live many ordinary peace-loving people who are not racists or communists nor any of the other things that they are being labelled. They have to bear hearing their native land reviled. In the midst of all the turbulence and terrorism they have to go on living and doing the things that have to be done every day. They would say they are not very brave or heroic, their names do not make news in newspapers or on the T.V., but quietly and often at great cost they are trying to live the Gospel, and often they suffer for the faith that expresses itself in works. These, to my mind, are the real heroes, the saints whose names are known to God, and whom He is pleased to acknowledge as His own.

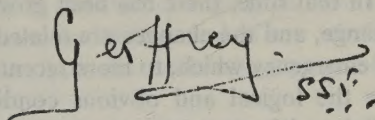
Among these are our Tertiaries. Many of them are living under political regimes they cannot agree with, and therefore they are always oppressed by their conscience as to how far they should bear with them and to what extent and in what manner they should resist. Often they are deeply ashamed of what their Government does, but also their conscience will not allow them to incite revolution and the breakdown of law and order.

But yet as Tertiaries they are bearing their witness to their belief that we have one Father, and, through His divine son, Jesus, there is one people, one brotherhood, and one communion in the Holy Spirit. It is a great joy and privilege that in South Africa, although the policy of apartheid separates and racial tension builds up, our black, coloured and white Tertiaries meet together in fraternal charity, express their commitment to each other, and give the lie to false racist beliefs. It is cause for profound thanksgiving that at our Inter-Provincial Chapter in California in November, 1976, the African Province was represented by Tertiaries from Zambia, Rhodesia and South Africa—their countries

at war with each other, but their fraternal love bridging the national hatred. Our vocation is to live the Gospel faithfully in the place where we are, and so to be instruments of the peace of God, showing love where there is hatred, pardon where there is injury and hope where there is despair. Let those of us who live in more settled areas support in every way that we can those who are trying to follow the Gospel way in Southern Africa where it would seem that racial warfare is likely to escalate in the days ahead, and untold suffering result. Let us above all from the comfort of countries where we are safe, refrain from presuming to tell them what to do in situations which from a distance we can never really understand and in which they and their families are at considerable risk. In the end, the affairs of Southern Africa must be settled by those actually living in the countries concerned and not by the politicians and pressure groups, black as well as white, of surrounding and interested countries.

God bless Africa,
Guard her children,
Guide her rulers,
And give her peace,
For Jesus' sake.

With my love and prayers,



Minister General.

Written in Solitude

I know how good it is if God breaks up all one's plans. One can so easily do the best things and yet not be in the way of His Will. One can be *alongside* of His Will but *outside*. Will you thank God for me that he gives me grace to welcome even failure, if it is His Will? Indeed I have frequently told Him so in my prayer.

From a letter of Father William of Glasshampton. Quoted in his biography by Geoffrey Curtis C.R., available from Hilfield Friary.

Chronicle

Brother Michael writes ;

EUROPEAN PROVINCE It was S. Martin's Day, 11 November. During the Eucharist, we prayed for all those who had suffered, or who still suffer, from the effects of war. Later, at the Morning Conference, the youngest brother asked 'What was all that about war in the Intercessions, today?'. Someone tactfully explained the significance of 'the eleventh hour of the eleventh day, of the eleventh month'. Such is the generation gap.

Though, in December, we admitted a novice who was born in the year that Father Algy died, we are thankful to have several brothers still with us who were at the heart of the original Franciscan foundations in England and America, and remain a vivid reminder of the original intentions of the community. Nevertheless, it is impossible to escape the fact that the Society of S. Francis, as it now exists, is very largely a product of the post-war world, the patterns of which are now emerging, free from the sense of emergency that at first hampered our freedom, and is now as much a part of our historic past as the pill-boxes and tank traps that still litter our coasts, almost submerged in over thirty years of sand.

In that time, there has been growth, and there is no growth without change, and the changes are related to the new and ever present states of emergency which, to more recent generations of brothers and sisters, are the logical and obvious conditions in which a vocation to the religious life must be recognised and fulfilled.

Since 1945, Britain—with the glaring exception of Northern Ireland—has been free from war but the rest of the world has never been free. Indeed, arms remain a major export business from this country, as well as other nations in the 'free world'. The significant difference lies in the ideological ends for which these wars are being fought, the influence of which is bound to be felt here and in varying degrees involve us. From this involvement, we cannot expect to escape, and neither should we, for the alternatives are either blind indifference, which leads to spiritual death, or the type of anarchy which finds its most fearful expression in activist groups as ultimately self-destructive as the Baader-Meinhoff gang.

We are frequently asked why brothers and sisters should continue to join us : but is there not a case for some physical expression of

communal living that says, with a kind of peaceful but powerful force, that we represent in ourselves, grouped round God, a counter-revolutionary force in the face of such mindless aggression? Such an attitude can come more naturally to those who never knew the immediately post-war world.

The same is true for the social revolutions that have already restructured society in this country. The problems of yesterday have become the positions of today, and the positions adopted concerning poverty, race and colour, religious toleration, sexual morality, education, housing or non-political involvement and trade union activity, have already formed a pattern of conduct which leans very little on the past, but has much to say for the future.

The Society in this Province is a very small group of brothers and sisters, scattered in many houses in Britain. We retain our identity and common life and purpose with the aid of a set of documents. The Constitution, the Rule of S. Francis and his other writings, the Principles and our more recent statements, which taken together, are a perpetual reminder of the comprehensive love of God for all humanity made in his image, and the unique degree in which S. Francis reflected that same love. The diversity of God's concern for mankind is inevitably reflected in a corresponding diversity in the ever changing patterns of our apostolate, which continues against the background of our wholesome awareness of the need to draw upon the unchanging power of prayer and the grace of God.

As we belong to Him, so we belong also to the world of today. Leaning heavily on the witness of those brothers and sisters who are called in particular to the life of contemplation, others must be found where the post-war housing schemes have become the present day slums; or where violence of any kind destroys the dignity of human personality, and brings despair; this is where our more recent generations of friars will inevitably find themselves drawn. Edinburgh, Belfast, Soho, Notting Hill, Plaistow and other places, all reflect the changing patterns of involvement in our total life. Changes of personnel—even changes of address!—could easily be seen superficially as merely a reflection of a restless uncertain and sometimes desperate age, disillusioning to those who only feel safe when religious communities, like other establishment symbols, are safely fixed in place. But this is not true either to the spirit of God, or the spirit of our

Society as it is today, or to the innate concerns of those who come to join us.

The inevitable elements of trial and error, of establishing ideas or ideals that others take on, of discovering what is possible in any situation, of being unable to give a coherent account of what we are doing while we are in the process of discovering it ourselves, could all too readily be interpreted as lack of responsibility and caution, or mere impetuosity. There is no answer to that, except 'by their fruits, ye shall know them', as we, like everyone else, must wait for the Lord to give the increase—or accept failure.

One most fruitful ministry has just been concluded by Angelo in Assisi. A lonely assignment, to be the representative of Anglican Franciscanism at the heart of the Franciscan ideal, and one which he has splendidly fulfilled, as countless visitors there have testified. We are grateful to him, and to the Conventual Friars at the Franciscanum, who have so hospitably made him one of their family.

Another ministry has just begun with the election of Wolfram as the Guardian of Mtoni Shamba. We were fortunate to have Geoffrey with us at the Chapter which elected him, together with Stephen, who is still maintaining a ministry at S. Francis Hospital, Katete in Zambia, and Aidan, whose work as the Missions to Seamen chaplain in Dar es Salaam is highly praised.

Changes of address in both Edinburgh and Belfast indicate our intention to remain more definitely in both a poor housing estate and on the peace line. The brothers in Plaistow are still looking for ways in which they may quietly accept a role and a responsibility in a highly complex urban situation where considerable confusion exists because of the changing life of what was once a flourishing dockland area. But it is not only in such places that we must expect to live. A nation which has produced at the same time both affluence and unemployment can reflect poverty of purpose and chronic loss of identity as much among the apparently rich as the evidently poor. A recent book from South Africa, 'Jesus before Christianity' by the Dominican Albert Nolan, is subtitled 'The Gospel of Liberation'. He endeavours to demonstrate the way in which Jesus is at the centre of our world and even more clearly to be recognised as the only proper centre for our lives, as we look for ways in which the world might be set free from the terrifying confusion and consequent suffering which it has itself created.

During the coming year, this challenge will be presented to the Church more clearly than ever before. The Bishops who meet for the Lambeth Conference will be called upon to proclaim the Kingship of Christ and the Holiness of God, as well as the unique power of the Holy Spirit by which alone true change can ever be accepted in mankind. There *is* a movement of the Spirit in the Christian community which has steered many men and women to a recognition both of their needs and of the opportunities of the times in which we live. The Spirit blows where he wills, it is for us to be gladly available to him, to the glory of God the Father and the establishment of the kingdom of his Son in justice, love and truth.

From Plaistow, Brother Victor writes :

The London Rally this year was a very happy event. We decided to vary the content of the Rally by having a theme for the Eucharist and extending that theme into the afternoon. Brother Rufus gave a witty yet poignant talk on Unity, and he was followed by Joint Relay, a group of young Christians from various churches in Newham, who proclaim the gospel in music and song. It was a good and enjoyable day.

Ecumenical co-operation and understanding, and evangelism, are much in the foreground of the church in this area, and we are pleased to be working alongside this initiative in whatever ways seem appropriate.

Brother Bruce has made a warm and friendly contribution to our life since he came here in August. He is building up his work with children, and is part of our team to work in the area.

Brother Donald is also here, and is working very hard for the Catholic Renewal Movement, of which he is organising secretary.

We have recently redecorated the chapel and put in some extra lighting which, with some other alterations, should help us in our worship, as well as be more attractive.

Certain repairs and alterations also became unavoidable, including re-roofing the chalet in the garden. No sooner had this been done than brother wind and sister water decided to play havoc with the roof of the old house ! Ah well, back to the drawing board.

News from Hilfield :

Camps

This summer there was no shortage of water at Hilfield and so we warmly welcomed the Families Camp back to the Friary for what was a highly successful camp. Brother Jonathan lived on the camp site with the Families and it is rumoured greatly enjoyed the experience although one wonders whether he will repeat the experience again ! The camp was well organised by Norman and Pamela Hill together with Alistair and Elizabeth Stirling. It is interesting to note that one of the big changes in the camp over the years is that many of the young people coming

with their parents are teenagers and so the age range stretches from eighteen to virtually nothing !

In August we experimented by holding a Youth Camp and over fifty young people of fifteen years and upwards spent a very happy week in the Friary. Each morning the whole camp joined the Friary Family in work—which was a super-human bit of organisation ! There were several talks on Christian Faith and Life, a Camp Fire, and a mixture of lazing in the sun, talking, playing football and walking. It is hoped to repeat the camp in 1978. At the end of the week, we welcomed some members of the Lonsdale Upper School from Leicester and friends of Brother Christopher, to the Friary as part of a concert tour they were doing in the area. They gave us a very beautiful concert.

Visitors

Hilfield's reputation for hospitality goes on unabated ! In July we were happy to welcome for a week Brothers Luckas, Samuel and Alexander from the Jesus Bruderschaft. They became very much part of our family life and fitted in wonderfully well. They then went on to Alnmouth and Edinburgh before returning home for Brother Jacobus' Life Profession which Brother Bernard attended.

We were also glad to have as our guest Father Victor Yardi C.E. who visited many of our houses this summer.

1977 has seen a spate of brothers from all over the world coming to England. In September we were delighted to have Brother Alfred with us for the Stigmata Festival, and then in November very brief visits from Brother Philip, the Deputy Minister in the Pacific, Brother John Charles and Brother Luke.

Brother Geoffrey spent a week with us in November when he saw each brother individually, gave two seminars to the novices and postulants, preached at the family Mass, and talked to the brothers as a whole. It will be good to have him also for the December Retreat and for Christmas Day itself before he flies off to the Pacific on 28 December.

It was a very great pleasure for us to welcome Deacon Matthias, from the Syrian Orthodox Church for the month of October. He really became part of the family and it was sad when he had to leave at the end of the month to go to Salisbury to take part in an English Course at the Technical College there. Whilst at Hilfield, Brother Richard gave him daily lessons in English which we hope helped him on. Incidentally, Brother Richard has made a remarkable recovery following his accident in the summer and is now completely back to normal again.

Canon Eric James, the Canon Missioner of the S. Albans Diocese and a very old Companion and friend, talked to the brothers in October. It was good to see him again.

In November we were happy to have our three Bishops of Salisbury, Ramsbury and Sherborne for their staff meeting. Earlier in the month Ted Kelly, the Secretary of the New Guinea Mission, organised a planning meeting of supporters in the area and it was a happy coincidence that Brother Geoffrey was in the Friary at the time. Plans were made for the visit of the Bishop of Dogura to this area next year at the time of the Lambeth Conference. Bishop Rhynold Sanana is an old friend

of the S.S.F. and indeed is a Companion. He will be the principal speaker at the meeting at the Stigmata Festival next year, 16 September.

Returning Brothers

Brother Adrian has returned from the United States and is now living at Hilfield, where he is warmly welcomed. In October, Brother Jonathan paid a short visit to Assisi and came back with Brother Angelo at the end of his time in Assisi. Angelo after a well earned holiday is now back at Hilfield. We are particularly glad to have some more life professed brothers in residence again.

New Brothers

Christopher Kearl joined the family in September and Philip Kennedy, from Northern Ireland, and Howard Schotter, from Southern Ireland, arrive in mid November to begin their postulancy. At the beginning of December, David Stevens joined us and he and David Worton will be clothed as novices on 17 December, taking the names of Pascal and David Stephen.

Stigmata Festival

Over six hundred people came to the Friary on 17 September for the Festival. At the Mass, the Bishop of Gloucester celebrated and the Bishop of Sherborne preached. In the afternoon, Brothers Raphael and Alfred, and Sister Teresa spoke to many friends.

Death

In many ways it has been a strange summer for us. In mid July Arthur Hiscock, Companion Worker, and dearly loved friend of many people, died very suddenly of a heart attack. At the end of August, Fred Matthews, an old wayfarer greatly loved by us, died of cancer. We took Fred into our Home earlier in the year when we realised as indeed he did, that he was gravely ill. On the day of his funeral, Geoffrey Whittaker, Companion Worker, and one of our oldest residents in time here, died, once again very suddenly of a stroke. We have all learnt about death and therefore about life. They are all greatly missed by the family here.

Retreats, Schools of Prayer, etc.

In October a large number of Tertiary priests came to the Friary for the annual Third Order Retreat conducted by Brother Bernard, who unfortunately lost his voice in the middle of the retreat ! At the time of writing, Brother Jonathan and Bill Lash are leading another School of Prayer, one in the morning and one in the evening, both of which seem to be greatly appreciated and worthwhile.

Good-bye

At the end of the year, we shall say good-bye to Brother Jacob, the Assistant Guardian and Cook at Hilfield. Jacob is moving to Cambridge at the beginning of the year. We wish him every blessing and deep gratitude for all that he has done here.

It was particularly nice to welcome his mother and sister from South Africa to the Friary in October when they were visiting this country.

Students

At the beginning of September, Nigel Strafford, who had been living with the brothers since January left to begin his studies at Lampeter. Iain Forbes and

Roger Reader who had been living at the Friary for a few months also left us at that time. Roger is now at Exeter University and Iain is waiting to start C.S.V.

Kevin Skippon and Timothy King, who both have A.C.C.M. Selection Conferences next year, have come to the Friary as long-term guests and make a very real contribution to our family life. We also are welcoming Teddy Jupp, who has come to live in the Home.

Visiting Lecturers

We have been privileged to receive visits from Professor J. R. Porter of Exeter University, Canon John Townroe, Brother Edward and Brother Giles during the last few months.

Groups

A number of young people have visited the Friary recently ; among them groups from King's College, London ; Stoke Newington ; Beverley School, Malden ; and Apprentices from H.M.S. Fisgard, Torpoint.

Brothers on the Move

Brother Crispin has spent the last six months at Hooke—the first term as the visiting novice, and the second as acting Chaplain. It will be good to have him back in the Friary again.

Brother Stanley has now gone to Glasshampton to begin his time there. And Brother Bill Lash is going out to Dar es Salaam on 9 December for three months.

News from Compton Durville

In the past few months we have lost three members of our family. Sister Anne had been struggling with a terminal disease for some time which though causing great physical weakness and weariness had somehow released the strength of her spirit. She became a very great inspiration to us all as she faced death not with fear but as the coming of a friend. She was only confined to bed for a few days. On the 24 September she received the Sacrament for the last time, gently said good-bye to us, and drifted into a peaceful sleep from which she did not awake. Later we found an old diary with a list of hymns she wanted for her cremation service including the Jubilate, and a note saying ' Send me on my way rejoicing '—We did !

Florrie Ferguson was known to many at Plaistow where she had been a faithful member of S. Philip's. She had been with us at Compton for over four years during which time she had endeared herself to us all. One of her passions was feeding the birds, and one night she had been found sitting up in bed sampling some bird seed and deciding with disgust that it was far too hard for birds to eat ; they certainly must prefer meat and potatoes ! The day she died she had just eaten and enjoyed her lunch, asked for more, and suddenly was no longer with us.

Mrs. Dixon (known as D.K.) died equally suddenly and managed to choose All Saints' Day which would have pleased her very much indeed.

We are now down to four permanent members in the Home, and have decided to keep the remaining beds free for short-term accommodation, especially for people in our own locality who are being cared for by relatives or friends who badly need a break.

During the summer months we are planning to keep our cottage for self-catering families, so if you would like to take advantage of this it might be wise to apply early.

Phyllis Hoare, an ex-missionary from Sabah and Melanesia was made a postulant in November.

From Belfast, Brother Kevin writes :

In the last FRANCISCAN, Brother Colin Wilfred made mention of our move to the new friary—well, we are very happily settled in. Our new neighbours continue to make us feel very welcome and because we now live in a 'mixed' area, we are having a great many more visitors and our guestrooms are being continually used by friends from all over the British Isles.

On S. Francis Day, our bishop, Doctor A. H. Butler, blessed the friary and immediately afterwards he preached a very helpful sermon during the Eucharist at our Parish Church. This was celebrated by the Minister Provincial and was attended by friends from all over the Province and from many denominations.

We miss Colin Wilfred greatly but he only came to us on loan and has now gone to the Edinburgh friary. May his ministry in Scotland be richly blessed. His place has been taken by Augustine, who has slipped into our family life as if he were always here. He is a South African and as he discovers some of the unusual ways of Northern Ireland life, he tells us how similar many things are to his own country. It is good to have him with us.

On Saturday, 10 December, the Minister General will profess eight members of our Third Order. It is a great privilege to see the growth of our tertiary family in Ireland. Soon we hope to novice another Postulant from Newcastle, Co. Down. Two aspirants join the First Order on 21 November. One from Dublin and the other from Belfast—it would seem that the good Lord intends the S.S.F. to stay here for good—He continues to present us with 'home produced' vocations !

As I look from my window, I see spread before me the whole Ardoyne district—it is cut off on all sides by barricades and is constantly patrolled by the army and the helicopters which sweep across the sky like large birds. Here we are made aware of the conflict which is never far away. It must be said, however, that the last few months have seen a marked decline in the violence—so the forces of law and order are winning.

Further on behind the Ardoyne, I can also view the beautiful mountains which surround Belfast. Somehow like the sea the mountains change from day to day. Now the mountains are covered in low cloud which appear to move slowly down towards the city and people. This reminds one of God's presence with his people, his covenant of love and concern. The city may disappear little by little, as the bombers wreck it street by street, but the mountains remain strong and towering and ever present. So our God goes on being there—ever strong, ever present, watching human nature express itself in so many ways. In Northern Ireland we see the power of evil all too clearly, but the power of good is also to be clearly seen for those who observe with the eyes of Christ—this good goes on living despite the difficult odds—that is encouraging for all of us and in the end the forces of love and goodness will win.

From Hooke, Brother Anselm writes :

In July the builders put the finishing touches to the new school block in the back yard, which stands exactly on the site of the old south wing (demolished with regret

in 1964). We have a science classroom, and much needed 'toilets'. One day we hope to add two more classrooms to it, and thus bring ourselves, for the time being, up to date.

Brother Lawrence Christopher has departed after nine years at the school. He was known to generations of boys as Bumpy, and did many of those obscure little jobs whose neglect brings chaos to the well ordered household—as well as being our weaving, spinning, dyeing and basketry instructor. And all that can be said before saying that he was our priest brother, responsible for the ordering of the chapel worship and generally looking after us all (and for polishing the chapel floor, a privilege shared by very few school chaplains I suppose). Brother Crispin is helping us through the interregnum, and we look forward to the arrival of Brother Aelred William next term.

We shall also welcome to the staff our new deputy head, Mr. Keith Miller, who will occupy the bungalow with his family. Keith is an old friend, having spent a student placement here some years ago, and we are all looking forward to being up to strength again—while wishing George O'Neil every success in his new post in Coventry.

Meanwhile, during the autumn, we are without a deputy head—which means extra work in a job which, even when we have one, seems quite a full time affair. The headmaster is more than ordinarily conscious of the debt owed by the school to the loyalty and hard work of the staff.

And, in this situation, how lucky we are in our new housefather (David Watts) and teacher (Sarah Measures) who bring freshness and enthusiasm to help us all along. Well—not lucky—cared for.

From Alnmouth, Brother Rufus writes :

Brother Derek, as many will already know, was obliged to spend some time in hospital in October for the investigation of a mysterious back-ache. I am happy to report that he is now out of hospital and enjoying a period of convalescence in a place 'somewhere in Northumberland'. It is very likely that he will be back with us by the time this is in print but I am sure he would welcome everyone's prayerful support.

Meanwhile, the ship is in the capable hands of Brother John Derek. Among other things, we have had to bid farewell to Brother Graham, our head chef, who continues his Franciscan pilgrimage in Glasshampton for the next few months. It now falls to Brother Adam to delight us with his culinary magic. Brother Oswald has also left us for pastures new, Hilfield in fact, and so Brother Jerome will be donning the guestmaster's cap for the time being.

Now we are somewhat depleted, but life goes on, as does the redecorating, adding perhaps a touch of chaos to the kitchen and a new splash of colour to our chapel worship. Where next will the vital vinyl veer ?

Our thanks are due to Brother Alfred and Brother Philip for all they gave to us in their visits in October—a wonderful time of sharing.

In fact, we have had many interesting visitors of late, not least H.M. Coastguard, who came to remind us of yet another important function of the Friary—protecting

those in peril on the sea. They have promised us a new pair of binoculars to assist this work.

And to end on a note of generosity, I know that many of those who know Alnmouth well will want to join us in giving thanks for the generous lives of Aggie Taylor and Mrs. Mountain, who died in November of this year. Praise be to thee, O God, for all thy saints in light !

From Newcastle-under-Lyme, Sister Eileen Mary writes :

We have waved farewell to Sister Jannafer, wishing her well in Wales, and we have welcomed Sister Lynda Mary to the Potteries. She comes into a steadily developing situation as more people are finding their way to the house.

One or two aspects in particular are worth comment, for though our guests come for quiet days as individuals and as groups, it is not always easy to work out the practicalities in such a way that we can worship and pray with them. Gradually though, we are finding ways and gradually too we are being asked if Mass or our Midday Office can be a part of the day's programme. As well as this, there is a growing enquiry about sisters contributing to the quiet day—as well as feeding the body.

Companions, under the leadership of the local chaplain the Reverend D. Ormiston, are making the house a base for meetings—the next being fixed for 18 February. This is a quiet afternoon and Eucharist at 5 p.m. followed by supper and an evening when we hope to welcome one of our First Order brothers to join us.

Since the prayer weekend in October, when Father Martin Smith S.S.J.E. helped us to develop our experience of contemplative prayer, there have been positive signs of a desire for prayer groups, both of a contemplative nature and for shared prayer. The way forward is not yet clear, but we are trying to keep our spiritual antennae sensitive. We should value prayerful support over this matter particularly.

From Liverpool, Brother Edgar writes :

David Stevens handed over his work as Senior Merseyside Industrial Chaplain to the Reverend Bert Galloway on 13 October. At the same time the office moved out of S. Francis House and Brother Richard Alan ended his work as Secretary/Bursar for the Mission. The role of the Friary here will obviously be changing but we hope that our good relationships with the Industrial Mission will be maintained ; Brother Ronald will be the chief contributor to this, of course !

David handed over his duties as Guardian to Brother Edgar at the end of August. He finally leaves Liverpool for Hilfield, to begin his life in the First Order, on 1 December. He was made a postulant here in September. The Brothers wish to thank him warmly for all he has done as Guardian. We wish him well as he leaves his work here, his fishing, and his gardening.

After two years at Thingwall Hall as Care-assistants, Brothers Harry and Cuthbert are having to give up the work owing to circumstances and the requirements of the house. Brother Antonio also worked there in the early days. The Brothers concerned have all valued this particular ministry and also their friendship with the Brothers of Charity.

From Glasshampton, Brother Lawrence Christopher writes :

The end of August saw the slightly premature and much regretted departure of Brother Antonio, whose quiet presence has been much missed, for Mtoni Shamba. He will be visiting Japan (for the first time since coming to us) before he returns.

The first fortnight of October was a period of some activity, beginning with the Area C.C.C. Meeting attended by representatives of S.S.F. and C.S.F. in Birmingham, and Sisters from Deerhurst, Alum Rock and Malvern. The following day Bishop Bill Lash, Brother Damian and Canon Allchin arrived for three days of Novice Conferences with rejoicing on S. Francis' Day. The next day we enjoyed a visit from the Malvern Novices to share the remains of the festive bakemeats. The following week was given to a Community Retreat ; it seemed at first that this might be rather 'thin', but a happy surprise was the sudden appearance of Brother Andrew straight from P.N.G. via Dublin and hopeful that there was room. With visits from Richard Davies and Brother Oswald at the same time the house was fairly full, and Brothers Leo Paul and Augustine were kept busy in the kitchen, until the latter left us for Belfast. A happy and (we hope) rewarding time for all, even though the present writer was heard to murmur, not 'wholly seriously', that perhaps he had better go back to Hooke for a little peace and quiet.

Visitors with motor cars will be delighted to hear that towards the end of the month three loads of concrete were delivered at intervals to cover the worst area of potholes on our track—the first lot had to be shovelled uphill by Brother Andrew David and the rest of the family. The repairs were not totally altruistic as directly the concrete set we took delivery of a lighter and less expensive vehicle than the Land Rover !

Brother Graham arrived in time to help with the final part of this chore, and is now working in the vegetable garden with indefatigable Brother John. Brother Stanley appeared a few days later and is helping Brother Leo Paul in the kitchen. By the time this note appears, Brother Aelred William will have left for Canada, on his way (so to speak) to Hooke.

From Llandudno, Sister Gabriel writes :

The Welsh House is still in existence—though since for the last two issues of THE FRANCISCAN there has been no news from the Principality, some of our readers may have thought otherwise ! In fact, we are going strong, and the Brothers are being more and more used by the Welsh Church, particularly in the surrounding parishes where during the summer and autumn there has been a steady call every Sunday for the services of one or more Brothers. There are frequent requests also from all over the Bangor Diocese, and Raphael is in Swansea and Brecon Diocese for the whole of October and November.

S. Francistide has just passed, and it was a very joyful feast. We had the great pleasure of a visit from our friends the Sisters of S. Mary of Namur, with their newly-elected Mother General, who came to drink coffee with us in the morning and stay for Midday Office and shared intercessions. We had an evening Eucharist when, as last year, friends from the neighbourhood joined us for the Eucharist and a buffet supper. On the Saturday in the Octave there was a meeting of Companions here, and we have lately had a meeting of the growing number of Tertiaries in the area.

There has been a considerable shifting of the House's personnel. Nathanael, since the spring, has been pursuing his studies full-time at S. Deiniol's Library at Hawarden, and John has been translated to Glasshampton : perhaps transplanted would be a better word since he is a gardener. Barry Alban joined us six months ago, and our new Guardian, Vincent, in July. Jannafer arrived in October, so with Gwenfryd more or less full-time at Bangor, we are now up to strength again, and we have a bonus in the shape of a kitten called Pebble, who is the light of our eyes and the joy of our hearts. Even Silyn, that noted cat-hater, has succumbed to his charms.

There have been fewer wayfarers during the summer months, but the number will probably increase with the onset of winter. During the early part of the year we had no television, and then the gentlemen of the road soon learned of this fact and by-passed the House, but now we are suitably equipped again for their entertainment.

Vincent has been energetically tackling the garden, uprooting trees and unpopular shrubs such as laurels with great enthusiasm. There are great plans for outdoing Bodnant Gardens with the beauty of our Arboretum, establishment of which will have begun by the time this issue is in print. Some people show anxiety-symptoms about the well-being of the snowdrops, daffodils and bluebells which are so lovely in our woodland, but no doubt they will survive. Hope springs eternal . . . and so, we believe, do bluebells.

From Pilton, in Edinburgh, Brother Juniper writes :

At the moment of writing, the brothers have partly moved into the vicarage over the road, previously occupied by the parish priest. We are sorry to leave the flats in a way, but it will be a great advantage for us all to live under one roof. I feel that our life here grows from strength to strength, in terms of our working as a team, and also in terms of our ever deepening commitment to the people in our care. Colin Wilfred has been with us for about six weeks now, and has quickly won the confidence and affection of the congregation. We are all grateful for his experience and insight into new ways of deepening our times of worship together, both in church and among ourselves. William Henry continues his work with the playgroup, and is for ever extending his contacts with the Roman Church through prayer and discussion groups. Malcolm is well known by the congregation and the local community, and readily receives support and encouragement in his new job as the lay-Vicar.

Pilton is an ugly place, and the hardness of the environment has hurt many living here and sapped their potential, and in many cases their self-respect. It is not only a great joy, but an honour to try to bring out the best in them—the most noble. To endeavour by listening, caring, and by prayer to share with them the wonderful promises of Christ.

From Canterbury, we hear that :

Simon has been going over to Whitstable each week to share the life of the parish there and prepare for his ordination. His day spent each week at the local psychiatric hospital has also proved very beneficial and there is a possibility of sharing in further group work there. Andrew Philip's four youth club nights still take a good

deal out of him (as well as help him to learn a lot) but not so much that he was unable to play a lively part in the Barkingside mission. We understand that the blessing of the animals, with the co-operation of the hari-krishna people was a highlight of this ! Terry Cyprian is feeling quite at home at the Roman Catholic Study Centre where he goes for courses three days a week. Interestingly Bernard was told at the Communities Consultative Council by a Roman Catholic Abbot that some Catholics were valuing Anglican Religious for their Biblical and liturgical firmness and for their Englishness. The cultural factors in the division between Christians are crucial. Bernard when in Antwerp with Mother Elizabeth in September for an ecumenical conference and retreat arranged in conjunction with Gnadenthal (not those ambiguous 'quiet days' on the intercession sheet !) was both reminded of this and also saw the power of the gospel to go beyond these differences. Our friendship with the C.S.C. sisters at Broadstairs reminds us of the values of pluriformity ; Sister Valerie's profession was a great joy. Bernard is away a lot ; the programme recently ran : retreat for twenty-five from Dover College ; General Synod, with three other engagements during it ; a full experimental retreat at Drayton Green ; a few days at home ; a mission at Scunthorpe. He seems to thrive on it and points out that he sometimes has several weeks on end at home. After his next trip to Belgium (in the week of Prayer for Christian unity) Brother Gerhardt the founder of the Jesus Brotherhood will be coming to Harbledown for two months to learn English. The Lent programme doesn't look too heavy at present. Giles is doing Holy Week in Lausanne. We are sorry that Giles' father has deteriorated and assure him and his family of our prayers ; it is good that Giles is in Dorset fairly often for novice lectures and the like.

Despite the fact that the main speaker could not come, the Festival here in September was a very happy, inspiring occasion, which we expect to repeat in alternate years. Meanwhile there are numerous very interesting guests coming to the house, including recently Louis Bouyer of the Oratory. We see our hermit brother from time to time. He wrote recently ' I feel so good in this place ; I can't tell you '. He is also very engaged in liturgical and house and office cleaning work and the hard work of prayer. We are all grateful to him. We too pray and are glad that so many come here for quiet days and the like. We want the stream to keep flowing from the side of the temple.

From Cambridge, we hear that :

Ninian will shortly be leaving the family after one year at S. Francis House. He is bound for Mtoni Shamba at the beginning of January, though after a few days at the Friary there, he goes on to the White Fathers Language School at Chipalipali, to learn Ki-Swahili for five months.

Jacob will be taking his place in Cambridge. We are also asked to note that there will be no Festival at Cambridge this year.

For the Third Order, Brother Edward writes :

At the Third Order Chapter at Salisbury it was decided in future to have twelve Regional Chapters.

Each area will have three Representatives on this Chapter and the Chairman of each Region will sit on the Central Chapter.

This reconstruction has been made necessary because of the large number of new areas that have been formed recently—three years ago there were twenty areas ; now there are forty-one.

These new areas could not be represented on the old Chapter without it became too large and unwieldy. So, the new organisation will have the dual effect of bringing much fuller representation of the 'grass roots' and, at the same time, actually reducing the size of the Central Chapter itself.

From Mtoni Shamba, Brother Amos writes :

Because of the youth and inexperience of most of the brothers in Tanzania, Basil's departure was bound to effect us quite considerably. He is greatly missed. Wolfram is now the Guardian, and we are grateful for being led by a Tanzanian with all the insight he has into the problems and needs of his own country and how we can help.

Since there was no ordained brother resident at Mtoni after Basil's departure, we welcomed first Brother Antonio for three months and then Bishop Bill Lash. Soon, we hope to have someone more permanent.

It was felt right to withdraw from our house in Kiwanda ujamaa village although our work and life there was very much appreciated, in order to strengthen the life at Mtoni. In February, with the profession of Kenneth Yona and Tshiamala, there will be seven brothers in first profession, including Ninian, who comes in January.

We continue to work on our land with reasonable success, and lately have found great profit in keeping rabbits, of which we have about sixty. There is talk of a windmill, of a fish pond, even of a pair of oxen !

Aidan manages to do his job at the Missions to Seamen, and be very much a part of the family at Mtoni, and at the same time ready to lend us his practical skills or to welcome a brother or two to stay ; he is always at hand when advice is needed.

There is no shortage of young men who wish to test their vocation with us and in 1978 we hope to be joined by three or four aspirants.

From the Missions to Seamen in Dar es Salaam, Brother Aidan writes :

Congestion in the port area, high-risk cargoes and tropical heat make the post of chaplain at the Missions to Seamen in Dar an 'interesting' one, even apart from the normal pastoral duties. The chaplain is automatically called out when the fire brigade answer a call on board a ship. There have been three fires since I have been here. First, the 'Southern Venture', a small tanker trading around the East Indian Ocean islands, on fire at the bunkering jetty, loaded with petrol. We had to serve refreshments to the firemen and give accommodation and clothing for the crew, who lost everything. The next was the 'Nahed' loading cattle for the Gulf. There was spontaneous combustion in the loaded feed hay. Thirty-five cattle died and the chaplain and the harbourmaster, our tertiary Ian Athay, spent the night herding the rest of the cattle to safety. The third was the 'Mulungushi', on fire for seventeen days. The ship was on passage from the U.K. General cargo and chemicals were set on fire after an explosion and fire in the generator room. General service was given, and pastoral care for the master of the vessel who was suffering from exhaustion and a heart condition.

ACCOUNT OF A MISSION AT LUMB-IN-ROSSENDALE, LANCASHIRE

28 August to 11 September, 1977

The team consisted of Sister Eileen Mary C.S.F., a tertiary, Dorothy Jordan, a young man from Belfast and myself. We began on the Sunday morning with the Parish Eucharist during which the team was commissioned by the Bishop of Middleton. He also dedicated a new nave altar. On the Sunday afternoon we had an open-air service to which nearly fifty people came. This was a good beginning for a village of about six hundred population. The Methodists co-operated and members of the team conducted services at the Methodist Church on each of the three Sundays of the mission.

We had a jolly social evening on the Monday night at what is called locally a Jacob's Join to which everybody contributed the food. This was a good way of meeting parishioners informally. Each evening of the mission we had some activity, house groups, two sessions on contemplative meditation. We had a charismatic group playing on four occasions. The afternoon service on 4 September was an attempt to share prayer freely and to ask for the receiving of the Holy Spirit. The same is true of the final rally on 11 September which was very well attended and many were deeply impressed.

A highlight of the Mission was a healing service on Thursday, 8 September. Sister Eileen Mary visited the village school and also conducted two most successful children's services at which there was play-acting with the children in very colourful costumes and out of a suitcase she produced five or six little habits for Francis and his early companions. On Saturday 10 September we had a Pets Service—it had to be in the hall owing to torrential rain, this was a pity as we had been promised horses. However, we had a number of cats and dogs and rabbits. All behaved well and one dog joined, rather unmusically, in the hymn singing.

We had a happy outing to the next parish—New Church—where there was also a mission and on the team was our own Brother Ronald. We went to their 'Folk Evening' on Friday, 9 September, and as well as a Group, Brother Ronald entertained us in his own inimitable way.

We had a daily Evening Eucharist at 7.30 p.m. and a surprising number of parishioners came each evening. There was a real feeling of a family as we gathered in a circle around the new nave altar. On the Tuesday evenings we had a discussion in Church (a) on the Church and (b) on the Sacraments. Statements were made by the Vicar and by the Methodist Minister and then we had general discussion. This seemed to be quite helpful to a number of people. Dorothy Jordan conducted worship at the Baptist Church on Sunday afternoon, 4 September, which was much appreciated by the Baptists. The Youth Night on Friday, 2 September, was a happy occasion.

Francis Bostrom, the young man from Belfast contributed very usefully to the mission, not only by a very attractive personality, but also by his skill on the organ. It was a happy mission and the team was received with great kindness and hospitality by all the people. We felt we made some real friends. The Vicar, the Reverend Keith Harrison is to be thanked for the excellent preparations made for the mission and for his smiling and constant good humour throughout the time we were there.

HUBERT S.S.F.

Brother John Charles writes :

PACIFIC PROVINCE In the Pacific Province we have to praise God for a genuine and continuing response to our financial needs, and we can see the immediate future more clearly.

Since I last wrote nine new novices have been clothed and I commend them to your prayers : Colin James in Auckland ; Caleb in Brookfield ; Francis Joses, Colin Peter, Simon Barclay, Henry Codrington, Jennl Johnson, George Selwyn and Matthew Ramsey at Alangaula. And Brothers Randolph, Comins Romano, Joseph David, Leo Anthony and Francis Damian have made their life professions and Hilarion his simple profession. The services at Brookfield and Haruro were occasions of great joy and one part of our thanksgiving and our hope.

There are new aspirants at Alangaula and Haruro and two new postulants at Brookfield with a good promise of others to come. But we are sad to lose Mark Richard from the novitiate and wish him well as he returns to secular life. Brother William has been ill and needs your continuing prayers. Brothers Iltyd and Gerard are on leave of absence and ask for your prayerful support.

Brother Ronald Anthony has been transferred to New Zealand, Bruce Paul to Morris House and Michael Davis to Brookfield.

As Chapter decided in April, we have ' temporarily phased out ' our commitment in Port Moresby and transferred Alfred and Hilarion to Haruro, leaving Andrew alone in Port Moresby, until numbers allow us to reconsider the position there. We came to see that a concentration of our resources in Haruro was vital to our future in Papua New Guinea. This has been a sad decision for us as we are all aware of the excellent work and witness which flowed out of lik lik hap.

Brother Simon Peter has arrived at Brookfield where he is most warmly welcomed, and Geoffrey Leonard and Francis have been transferred to Honiara.

By the end of the year our houses in Australia and New Zealand will be almost full and there is an urgent need to find a new house in Australia. This is so on two grounds : it is not good for family life for numbers in a friary to be too large and we also need a different life-style to the friary and Morris House if we are to use the varied skills and aspirations of our brothers.

Please pray that we may be open to God's guidance in this matter. God bless you for your prayers and your help.

Popondetta Community Centre : Where From ? Where Now ? Where To ?

Nicholas Johnson (Community Centre Leader and V.S.O.) writes :

Popondetta is a quickly growing town in the Northern Province of Papua New Guinea. It has a population, currently, of around six thousand. To the western onlooker, this population would seem 'chicken feed' against most major towns but the reader must bear in mind that the town has grown to its present size in the last twenty-five years and the people who inhabit it previously lived in bush village communities, which at their largest, rarely rose above one hundred.

The throwing together, in such a short time, of such a mixed group of people has brought with it many problems (it is less than seventy years since the Orakaiva tribe were engaged in 'live' cannibalism). One of the first difficulties was the diminishing authority of the tribal leaders as their people moved into town to earn a living. What followed was that the young people born in the town had little guidance from their people, the people themselves searched for 'western pleasures' and the result was quite a large juvenile delinquent group, a high level of adult drunkenness and a startling spread of venereal disease.

Nothing was being offered on an official level, so a grant was sought from the Canadian Government, who gave K.15,000 (£10,650) and the Community Centre was built by Brother Leslie S.S.F. Lately he has been carrying out a 'holding' operation, fulfilling only some religious services and showing films twice a week and holding social dance nights. This, along with a canteen has allowed the centre to function because it is still without any official support. My appointment to Centre Leader in September brings hope of developing the centre to its full potential with sporting clubs, youth clubs, a mother and children club and also a first aid post to take some pressure from the local hospital.

A 'national' leader will be appointed early in 1978 to work alongside me during my two year term here. We need help to finance and equip the various clubs but with hard work and God's help, I have no fear for the future.

Brother Brian writes :

The feast of the Stigmata of S. Francis, 1977, increased the number in the noviciate at Alangaula by three, so that we now have eight novices and one postulant—all of them being Melanesians. There are three others hoping to join us as soon as we are ready for them. It is easy to be impressed by large numbers starting out on the religious life, but the real test will be the number who persevere to first vows and eventually to life profession. Of all these the oldest is twenty-six and the youngest eighteen. That fact makes it a very young family, which has a great deal to receive, to learn and to absorb. Yet the first basic requirement of desire—for commitment, prayer and service as well as community life—appears to be strong. In this first year stability and constant cheerfulness are particular marks of the noviciate as a whole. All this gives much hope for the future.

It would be folly to open a noviciate in a country like this, or anywhere for that matter, if we could not do two things : first, enable the Franciscan life which is introduced to belong to the country itself, and second, provide adequate facilities for the testing and development of the vocations of the young men who come to join us. Please pray for those of us who train, tutor and guide this new young

family—for Daniel, Brian and Randolph. It is a responsible task for our future growth and usefulness in the Kingdom of God and the church in this part of the world.

There are those who ask : what will we *do* when these young novices reach profession in an ecclesiastical province, which already has the large Melanesian Brotherhood (whose members take temporary vows and with whom we have close and happy relations), many candidates for the ordained ministry, and numerous catechists and readers who attend courses at lay training centres ? That is a fair question in terms of evangelical activity. But let it be realised that the Pacific islands, like the rest of the world, are becoming more and more conscious of their neighbours and of the world at large. The Church of Melanesia has bold plans to increase its commitment to missions overseas in terms of personnel, and it may be that future Melanesian friars will have a significant part to play in this. Let it also not be forgotten that the church militant, wherever she is, is always in need of renewal and education ; she always needs building up. Whether friars of the future go overseas or stay in their own country they will always be needed to be signs of love and holiness, expressing their ministry perhaps along avenues which have not been explored to any great degree.

For the moment we are intent on learning to contemplate Christ wherever we are, in whatever we are doing, and in whomever we meet, for this will be our task always. When we are doing that then we are open to the leading of the Holy Spirit after the example of S. Francis. It must never be our concern to build a Franciscan empire, for that is a contradiction in terms and quite contrary to the spirit of our vocation.

AMERICAN PROVINCE As this news for THE FRANCISCAN is being written, we here in the American Province are preparing for the Feast of Saint Francis. It will be an extra meaningful day as nearly all the brothers and sisters will be together for the feast. In California the brothers and sisters from San Francisco will join those at the Ranch at Healdsburg. Before the Eucharist Brother Joshua Robert will be noviced. At Little Portion we will be joined by the brothers from Yonkers and by Brother Jason Robert, who is on holiday from the Ranch. We look forward to a glorious family feast day.

After waiting two months to be 'processed' through the various government bureaux, Brother Isaac-Stephen has received his visa to Trinidad and Tobago and joined the brothers in S. Joseph in September. Brother Don is scheduled to return to Little Portion for a time beginning 15 December.

John Paul and Norman Richard were clothed as novices at Little Portion on 29 September, 1977. John Paul's parents, Mr. and Mrs. John Carter were with us from Texas. They brought us a special

treat—real Texas steaks. Lunch on S. Michael's Day was special, steaks cooked by Mr. Carter and Brother John Paul in true Texas style.

The Poor Clares were to clothe Sister Mary Angela as a novice at Maryhill on 18 October. Please pray for her perseverance as well as for that of John Paul, Norman Richard and Joshua Robert.

Father Joseph celebrated the sixty-fourth anniversary of his ordination as a priest on 1 October. He was not able to be with us in Chapel that day, but he was remembered by the Community in their prayers and with cards and his favorite ice-cream-cake.

Brother Donald Patrick from Little Portion and Brother Robert Hugh and Sister Cecilia from San Francisco have joined forces to conduct a city-wide mission in Omaha, the see city of the Diocese of Nebraska and capital city of the state of the same name, in the American Midwest. Here are some comparisons to give you some idea of the distances that the brothers and sisters of this Province sometimes find themselves travelling. Donald Patrick's trip by air from Little Portion to Omaha is a distance equivalent that a brother from Plaistow would travel if he were going to Gibraltar to conduct a mission. Robert Hugh and Cecilia are travelling the distance (one-way) from London to Moscow ! We joke about jet-age evangelism.

At Little Portion preparations are underway for the Third Order Provincial Chapter in early November. Tertiaries will fill both the Friary Guesthouse and a large part of S. Joseph's House at the Poor Clares.

As you are probably very much aware, in September a split took place in the Episcopal Church. A small group has formed the 'Anglican Church in North America' in protest over the actions taken by the American and Canadian Churches in the area of liturgical renewal and on the matter of the ordination of women to the priesthood and episcopate. It is sad that we Christians have such a difficult time when it comes to maintaining peace within the family of the faithful. It is distressing but true that the history of the Church is a history of division rather than of that unity which we profess in Jesus. Our time seems to be no different.

Those who feel that they must leave the Church to form another body are very much in our prayers. While some in the American Province are sympathetic with the doubts that these people express over the ordination of women, there is *no* possibility of the American

Province joining with those who have withdrawn. The Chapter of this Province has made its position quite clear : while we are of no common mind on the issues, we will remain loyal to and a part of the Episcopal Church.

We ask your prayers, at this difficult time, for peace and reconciliation within the American and Canadian Churches.

Our greetings and best wishes to all of you.

The Community of S. Francis

As the Sisters approach their fourth birthday in the U.S.A., they give thanks for many blessings on their life in San Francisco. The ongoing worship and prayer are shared by many people who pop in : the outgoing sharing among the sick, the under-privileged, prisoners and refugees, as well as in the local church and diocese continues and enriches the life of the convent.

Among last year's highlights was Sister Lucia's profession ; Sister Ruth attended the conference for novice directors, led by Adrian van Kaam and Sister Jean worked a Cursillo ; Sister Joyce's father visited from Australia and took Joyce and Cecilia on an unexpected vacation to Hawaii.

For life together, for much interchange with, and support from, our Brothers, for the love of the Blessed Trinity, let us bless the Lord !

Sister Ursula

The year 1949 was for me, a very momentous one, for not only was I introduced to 'the Franciscan camp' but also to Ursula Weller-Poley. Both played a tremendous part in shaping my future thinking and living.

I can still picture our journey homeward on an open lorry, listening avidly to Ursula as she talked of the plan to begin the 'Company of S. Francis' in the Durham Diocesan Retreat House, in January, 1950. It was in fact six years later, that I was able to do so, and by then 'Sister Ursula' had become a well known and loved 'Northern figure'.

In the waiting years for admittance, I had much contact with her, both at S. Cuthbert's House, and the 'Northern Camp'. I soon realised, here was a woman who like the God she so whole-heartedly served, deemed nothing, or any one impossible.

Everything she attempted she did so, with great abandonment, and herculean strength. As a result of the latter, we refused to pray a collect which spoke of God conferring martyrdom 'even on the weakness of women . . . '.

It didn't matter whether she was addressing a meeting on a mission, an M.U. gathering, entertaining youngsters at camp, or humanity packed like sardines at 'Family Holiday Week' Low Fell, she gave everything she had, with her inimitable sense of humour and joy. Imagine her if you can, with her hands tied behind her back, facing a Friar who shall be nameless, with the same hand affliction. He giving a Party Political broadcast on behalf of the Labour Party, and she on behalf of the Tories . . . simultaneously !

I well remember returning from an M.U. meeting walking 'on air' because a member said she thought I might well be as good a speaker as 'Sister Ursula' one day.

S. TEILOIS, ROATH, CARDIFF.

SISTER LILIAS C.H.N.

Pastoral Care in an Urban Situation



YOU do not need me to tell you that most people in the Western world live in cities. And this is becoming rapidly more so in Africa and Asia, where cities like Nairobi and Kampala are becoming vast sprawling conurbations. Urban ministry in these situations can be seen, very roughly, on two levels, and it is on these levels that we are seeking to cope here in Cape Town, South Africa.

The first level deals with the people, the best part of whose day is spent in the City. They come in, in vast numbers bringing their problems and anxieties both about their domestic circumstances and their jobs. They often need counselling, help, someone to turn to in a hasty lunch hour. As a result of this, here at the Cathedral—which stands in the centre of the city—we have established a ‘Drop-in’ centre and we have appointed someone whom we call a caring officer to deal with crisis situations and all the flotsam and jetsam which drifts towards our doors. Some people come just because they are hungry. We have a little unpretentious café going where soup, coffee and sandwiches can be obtained very cheaply. Our clientèle range from out-of-works and near vagrants to office people and workers from building sites. In and around this the other needs often become apparent. People lose their jobs, work-relationships become intolerable, people can’t meet the rent—the caring officer is there to help, and we feel now that at least the Church is really seeking to reach out to serve. We do not provide any particular ‘religious’ activity in the lunch hour, although we do have lunch hour eucharists and during Lent, times of prayer and intercession. Our big Methodist neighbour church caters more in this direction with film shows, Bible services and religious ‘pop’ groups. A great deal of our caring in this way obviously comes under the general heading of ambulance work. We seek to cope with the casualties, and we provide a service, and strangely, a sort of community sense develops in our little eating/meeting place, among workers and customers. But there is another level, more difficult to explain and also with less obvious results in terms of results (*i.e.* someone to listen, and empty bellies filled). It is ‘pastoral’, in so far as it seeks to minister to those who work in the city, but in the area of decision making. This is the area which our Department of Urban Mission in the Cathedral is currently seeking to deal with.

The Department until recently—has been headed up by a young Methodist minister, who has gathered together a group of businessmen who are concerned about the dynamics of city life and themselves are aware of the need of guidance and help in the making of decisions which affect so many lives. This 'steering group' have been appreciative of the Church's concern in this matter and are already wrestling with some of the deep moral and personal problems involved. Acutely aware of the problem of the modern city, the Urban Department sponsored last year a consultation—'Ministry in our Cities'—the first national ecumenical gathering in South Africa which focussed on the Church in the city centre. It was highly successful and brought together black and white laymen, ministers and priests from a number of urban centres. The consultation lasted for three days, and as, at the time of its meeting there was rioting and turbulence in our streets, it was an instructive time for all.

The Centre, Cape Town

But let me put you in the picture a little more. Four years ago, when a redundant Church property was sold in Cape Town, half of the proceeds were used to establish a project called 'The Centre': This, according to its constitution has as its object and purpose (i) the creation of a centre for Christian reconciliation within the community of Cape Town.

- (ii) to provide opportunity for study in theological, pastoral, sociological, cultural and economic matters within the community in relation to the Mission of the Church and
- (iii) to provide a shared evangelical and pastoral ministry to the City of Cape Town.

As a result we have developed a most active Arts and Drama Department which produces regularly plays of significance (not 'religious' plays) which probe and expose the human situation. Black and white actors and black and white audiences are able to meet, talk and seek to understand each other. Among these plays (or events) produced have been Denis Potters' 'Son of Man', 'Waiting for Godot', Ionescu's 'Exit the King' and some all-African productions, such as 'Grief and Glory', where Africans acted, danced and read their poetry, and involved us all in the problems and hopes of this land. Dancing, music and song, and some fairly home spun drama from local coloured players seem to me to be caught up in the very fine Masses which we

have at the end of each month to the music of Haydn, Mozart, and Palestrina, normally with full orchestra. Large crowds come to these and we have opportunities of preaching and meeting otherwise denied.

There have been quite a few failures. We tend to be over-intellectual, too white-oriented, too lop-sided—in that our Christian education and community programmes haven't grown and kept pace with our developments at 'The Centre'. The recent appointment of a full-time Director of the whole scene, will, we hope bring more balance into the whole programme.

We see all this as part of our ministry to modern, sophisticated urban man. Attempts to knock down the walls of the Cathedral and let human things happen there. Attempts to help people to see that the Church isn't solely concerned with 'religion'. We have much to learn, but we feel immensely privileged to be able to have a place to experiment, to question each other, and feel ourselves bound together in a common search to find out what 'being the Church can mean in a multi-racial urban situation'—and we have made some beginnings.

CAPETOWN.

EDWARD L. KING.

The author has been Dean of Capetown for almost twenty years, and most of his thirty years in the priesthood have been spent serving the Church in South Africa.

Fellow Travellers



JAN SMUTS international airport near Johannesburg is largely exempt from the iron laws of apartheid, so when sitting in an airport bus there last year, I was not surprised to see two prosperous-looking black businessmen get in. One of them sat down in an empty seat next to a middle-aged white woman, who was clearly not expecting this.

'Oh no', she squawked, drawing herself away from him, 'please don't sit here'.

He ignored her. About half-way through the journey I glanced over their way again, wondering how they were getting on. To my astonish-

ment I saw them chatting to one another in a restrained yet friendly manner. Only a very small breakthrough : but how many more breakthroughs could there be, given bold and statesmanlike leadership which freed the peoples of South Africa to encounter one another as human beings ?

That leadership does not seem to be forthcoming. As the storm clouds gather over Southern Africa, South Africa's white leaders are clearly opting for a last-ditch stand rather than a fundamental swing away from the policy of apartheid. Government pronouncements over the last few years that deep-rooted changes would humanise apartheid have come to little. Park benches have been integrated, as have a few luxury hotels and certain sports events—it's all a bit like the famous shuffling of deck-chairs on the Titanic—and although the heavens haven't in consequence fallen on the country like some whites seemed to think they would, the policy of change doesn't seem likely to go much further. Instead the laager is being tightened, that symbolic circle of ox-wagons that shielded the trekking Afrikaners against the black hordes. Within the new laager, two movements at least can be discerned : first, a renewed determination to insulate the country completely from outside pressure ; secondly, a growing awareness that the economic boom is over, perhaps for good. The two are closely linked and carry sombre consequences for the country and its churches.

The air has been thick recently with apocalyptic warnings about South Africa's determination to resist attempts by the outside world to make it change its course, especially through sanctions. Typical of these warnings was a recent speech in the Orange Free State by Mr. J. C. Heunis, Minister of Economic Affairs, who said, ' We have stored a wide enough variety of strategic minerals, crude oil and fuel in all forms to see the country through any eventuality for a considerable period '. Up until now, sanctions have seemed a non-starter. Something like half the total foreign investment in South Africa is British. Those dividends and interest payments, together with valuable export markets, made South Africa too important economically for Britain to get seriously high-minded. And if ever Britain seemed hesitant about the ethics of trade with South Africa, other nations—notably the French—had no such scruples and rushed in with order-books at the ready.

Slowly this economic scenario has begun to change. Other African states (notably Nigeria, flush with its oil revenues) have reached the stage where they possess considerable economic clout. The message

for Western firms is beginning to be : ' Trade with us or with South Africa, but not with us both. You will have to choose '. The Arab world with its booming markets already operates a similar policy against firms that trade with Israel ; should they extend it to South Africa, many Western firms might find themselves forced to curtail their South African interests. Exports from Europe to South Africa are already dropping. Until 1975, cargo shipped there from Europe averaged five million tons annually, and was growing steadily. Since then it has dropped to three million tons.

At the same time South Africa is more economically vulnerable than it has been for many years. Like most of the rest of the world, its economy has been faltering, a problem aggravated by the drying up of its sources of capital. Much of South Africa's capital investment has traditionally been generated outside the country, by consortia of foreign bankers and the like. Since the Soweto uprising, they have realised (with a shock ?) that capital for South Africa is risk capital. In the past fifteen years there have been some rich pickings in South Africa. For future years the harvest begins to look more like the grapes of wrath.

Mr. ' Pik ' Botha, the Foreign Affairs Minister, has publicly warned that people should not ask for more money for better living standards. ' We cannot afford it ', he told a public meeting near Johannesburg. In Britain such a statement would hardly be startling ; but to many white South Africans, who almost regard rising affluence as their birthright, it will be a bitter pill. For blacks on or below the breadline it will be an even more bitter one. In the past they have had to be content with the spin-offs of a prosperous economy. The older generation of black people had often known absolute poverty and were not predisposed to quibble. Not only are the spin-offs less substantial now, but black unemployment is rising, and in addition younger black people fail to see why their white counterparts should cream off the economy to ensure a vastly superior standard of living for themselves.

These changes and pressures do not augur well for the country. Take the stern determination to deflect external pressures : clearly such a policy would be fruitless without a similar resolve to thwart internal pressures. The voices of protest can expect to be unheeded—or silenced. The black community can expect that even violence like the Soweto riots will not budge the government. All communities can

expect immense pressure brought to bear on those individuals who refuse to conform and who speak out in defence of human rights.

Such a hardening attitude will almost certainly win the support of most white people. Times of economic uncertainty in South Africa are almost always times of increased political conservatism, because white people are more frightened than of losing the economic (especially employment) advantages that they enjoy.

Beyond and above all this, immense expenditure continues on building up the country's armed forces. And the sickening death toll among political detainees continues, a pointer not only to the immense desire to root out those who oppose the government, but raising the frightening question of whether South Africa's police are beyond the control of the country's politicians.

So what does the Christian Church have to say at this crucial time? The voice of prophecy has never been silent in South Africa—but never has it been very effective either. This is at least partially because of the way the churches reflect the tensions of the society in which they live. Apartheid enforces geographical separation of white and black, for example, meaning that there are few mixed parishes; the churches make few efforts to surmount this hurdle in a way that would free their members to meet as real people. Christians who meet each other as master and servant during the week rarely get opportunities to break through these stereotypes at the table of the Lord, or in other forms of Christian fellowship. Again, it's disturbing how church leadership roles seem to reflect the expectations of white South Africa. For example, three-quarters of the Anglican Church's 1.7 million members are black, but of the ten diocesan bishops only one is black.

Perhaps not surprisingly, the effective voice of prophecy and protest has only rarely been that of the respective hierarchies. More often it has been individual clergy or lay people who have spoken out and who by their words and actions have tried to bring home the injustices suffered by black people in the country, and the humiliations heaped upon them. Protests by church leaders are usually carefully phrased—and absolutely toothless. Those individual Christians who do make their voices heard seem often to receive little support from their fellow Christians, who categorise them as extremists and push them to the fringe of the Church. Attempts by the Christian Institute or South African Council of Churches to open the eyes of white Christians are

similarly dismissed. Often such prophecy is called 'subversion' and thought of as the work of 'radicals'.

By pushing those who speak out in this way to the fringe, conservative Christians make it easier for themselves to ignore the message. They also make it easier for the state to silence those who speak out. Like Hananiah breaking the wooden yoke of Jeremiah, there are many in South Africa today who try to neutralise the voice of prophecy. Like Jeremiah substituting iron for wood, concerned church people and church leaders have to find a further way of prophesying that will make itself heard. It will take great ingenuity and great courage, but if as seems likely the pressure on human rights in South Africa intensifies, it will become all the more necessary, especially if the church of the future is to have any integrity.

One longs for parabolic gestures that boldly make their point, such as the long fast that brought one priest to the point of death, held at the tomb of a detainee who died in prison, and which focussed attention on this issue some years ago. Another priest began to eat only what a starving group of nearby blacks, uprooted by apartheid laws, had to eat, and wrote about what it felt to live like that. In addition, there needs to be more bold concerted moves like that of the Catholic bishops who decided to open their Church's schools to all races.

Perhaps the charismatic movement, which has brought such deep and real renewal to the South African churches, will prove in the future a more powerful catalyst. At present its social conscience is too localised, and needs to look further than soup-kitchens. What is the Spirit saying to the churches?

So much *does* depend on the churches. For one thing, they are usually part of world-wide communions, which will become more important as the country becomes more insular. For another, they are now just about the only meeting-point for people of different races, where under the right circumstances they can meet as human beings with yearnings, aspirations, fears. Not enough is made of this opportunity. Noting the different living standards of white and black Anglicans in one diocese, a priest on the provincial (*i.e.* national) headquarters staff wrote in a newspaper article: 'Perhaps this makes any meaningful communication between the white and black congregations in that area that much more difficult, but the absence of it both here and in most other places in the diocese was a sad

reflection of the little attempt and small effort which our Church generally is making'.

Of course, when they really encounter one another as people, black and white in South Africa feel insecure. Like the lady on the airport bus, the initial contact may come as something of a shock. But in such insecurity there is more honesty and more hope for the future than in all the oppressive legislation and arms stockpiles. 'The war horse is a vain hope for victory, and by its great might it cannot save', noted the Psalmist (Ps. 33 : 17).

If the enormous expense and effort lavished on arming South Africa went into building a just society, the future would look much more secure. It would mean a society where political dissidents did not vanish to die in prison, a society where people do not return from work in the evening to find their homes and possessions swept away by bulldozers, a society where men and women God has joined together are not torn asunder by pass laws that separate the man and his family for fifty weeks of the year, a society that does not educate some children to be decision-makers and the rest to be messengers and maids.

To justify their draconian laws, the whites point to increasing Communist involvement in Africa. Who could doubt that this Communist involvement is increasing? But the only real way to counter it is to give black people a stake in the future of their own country. Marxism looks a lot more attractive to people who have nothing to lose. (A real stake in the future of their country does not mean, of course, the Bantustan concept of fragmented client states, or the Indian and Coloured Councils with their Toytown-like powers).

Meanwhile the nation's leaders batten down the hatches and steer a straight course for the reefs.

S. NICHOLAS FRIARY,
CANTERBURY.

TERRY CYPRIAN S.S.F.,
Novice.

Before joining the First Order, Brother Terry Cyprian was a journalist in South Africa and England.

The Bursar at Hilfield Friary has received quite a number of hand-made gifts for sale in the friary shop including soft toys, hand-woven articles, natural wood tau crosses and pendants, together with hand-made cards of greeting, etc., and these goods are readily purchased by our visitors, and so help us financially. Brother Patrick will always be ready to welcome such gifts which add great variety to the shop.

The Supplementary Priesthood in Zambia— A Virtue out of Necessity



THE beginning of Acts chapter eighteen records that when S. Paul came to Corinth, he worked as a 'tent maker' in order to support himself,¹ and that 'he argued in the synagogue every Sabbath and persuaded Jews and Greeks'. S. Paul was not therefore always paid to be an Apostle, and it seems likely that in the early days of the Church most of its leaders gave their services part-time and without pay. And it is this characteristic of working 'part-time' and 'without pay' that is the mark of the Supplementary Priesthood.

The Anglican Church in Zambia is small in numbers relative to the total population, having something over eight thousand Easter communicants and a nominal allegiance of round about sixty thousand, including children and occasional worshippers. Its members tend to live in or derive from one of the four Mission Stations started by the Universities Mission to Central Africa. The four Mission Stations were sited at Mapanza in the South among the Tonga ; Chipili in the North among the Chishinga ; Msoro in the East among the Nsenga, and Fiwila in the centre among the Lala and Swaka (which was for some years the home of the Franciscans in Zambia and was started by a Franciscan Tertiary). Each station catered for a large area with a radius of up to a hundred miles and covering thousands of square miles of scattered homesteads and villages. In recent times the idea of a Mission Station has been abandoned in favour of dividing the area into Parishes, each with its own priest-in-charge, while the institutions such as schools and hospitals have either been given greater autonomy or in some cases handed over to the government.

However, there has always been a good deal of Church work in the towns, which in the early days was envisaged as Chaplaincy work for the Europeans engaged on the mines, in farming, government and in business, and for those Africans who had migrated from the original Mission areas. But with the rapid increase of population taking place in these urban areas, there has been a shift in focus towards these areas, and the most active congregations are now to be found in the various cities and towns in 'the Copper belt', in Lusaka, and along what is known as 'the line of rail'. At present, one rural priest may have twelve or more congregations for which he is responsible, while in the

towns with their greater financial resources the position is rather better and a priest may have only three or four, although even here he is stretched to do his job properly.

Shortly after independence the Church committed itself to a policy, whereby it would seek to bear the entire cost of paying its Bishops and clergy by 1980, and the grant from the Mission Society which has supported the work in these areas is being gradually phased out. This policy together with the scattered nature of the various parishes and congregations (Zambia is six times the size of England with a population of about five million) has meant that the Church has been forced to consider the way in which the ministry of Word and Sacraments can best be carried out. For it seems certain that we shall lack both the manpower and the financial resources, at least for the foreseeable future, to provide the kind of coverage of parish clergy that is sustained in either Europe or America.

The Church has therefore actively encouraged men to offer themselves as part-time and unpaid priests in order to 'supplement' the work of the full-time paid clergy. These men remain in their secular employment both during their training and after ordination. They are also required to be of mature years and settled in their occupations and to already be exercising a responsible role in their congregations, for in most cases, once they are ordained they will have effective charge of their own and sometimes other congregations as well.

Up to the present, this ministry has been restricted to men only and has been for those with a good knowledge of English since this is the language of instruction. But as from this year, women are being invited to become deaconesses, and ways are being sought whereby most of the training could be done in the vernacular, so as to encourage people with less education living mainly in the rural areas to come forward. It may seem that Zambia is very backward with regard to the role of women in the Church, but the main stumbling blocks have been cultural and educational rather than theological, and up to now we have only had one woman who has offered herself for this ministry.

Training for the Supplementary Priesthood is carried out through a mixture of correspondence work, apprenticeship to the Parish priest and short residential courses lasting from three to seven days at a time. The whole programme of training is designed to last for six years, but ordination to the priesthood normally takes place sometime in the third or fourth years. The emphasis in the training is on the Sacraments

and Preaching, but efforts are made to include some study of Biblical criticism, doctrine, Church History and Pastoralia. There seem to be a number of advantages in using this method of training in that :

- (a) it avoids the difficulties that arise when a candidate is separated from his family and people for any length of time ;
- (b) it requires a high motivation, and if a candidate persists with the course this is a fairly good indicator of the depth of his vocation ;
- (c) it frequently results in the candidate developing a genuine love of study, and therefore the candidate continues enthusiastically with his reading even after ordination ;
- (d) if all goes well, by the time of ordination, the relationships between candidate and priest-in-charge, and candidate and congregation have become settled.

However, the great difficulties in this kind of training lie in the building up of a sense of community, and in the development of a spiritual discipline. The great strength of a Theological College lies in precisely these areas of training, and perhaps inevitably, a training programme which omits the experience of a corporate life must suffer in these areas. Some kind of fellowship and group identity can be created through the various courses that the candidate attends, but proper supervision of the candidate's prayer life remains a dream. It is in this area of training that the presence of a religious community in Zambia could be most useful, and we shall miss the presence of the Franciscans who, for good reasons, are no longer here. However the Church needs to look carefully at the ' Third Order ' discipline in order to see what can be learnt from people who seek to practice a discipline outside the total commitment of a religious community.

The scheme for training Supplementary Priests began, very tentatively, about ten years ago, and it is only in the last five or six years that there has been any attempt to draw up a systematic programme and to assign a priest specifically for this kind of training. The setting and marking of correspondence work, and the organisation of the various residential courses is now the responsibility of one trainer who works in all three diocese, and who is also involved in lay training and in attempting to organise a system of in-service training for full-time clergy. Pastoral training is carried out by the local parish clergy assisted by the trainer if required. These tentative beginnings are now beginning to bring forth much fruit. By the end of this year, there may

well be up to twenty Supplementary priests at work compared with the fifty in the full-time ministry. The occupations of these supplementaries show a considerable diversity. There are farmers, miners, businessmen, accountants, a senior Civil Servant and a Presidential advisor, but the majority so far are teachers. Most of those ordained are living in the urban areas, which is unfortunate in that this is also where there is the best coverage of full-time clergy. However their presence is valuable in that it is in the townships around the cities that we are experiencing the largest growth in Church membership. Full-time clergy are also freed to travel out to the rural congregations scattered around the cities.

And now that there are a fair number of Supplementaries ordained, the Church is beginning to experience a change in the whole nature of its ministry. The causes which underlie this change are twofold and complementary. Firstly, there is a growing movement in the Church for greater lay responsibility. This is seen in the greater activity of the laity in decision making ; finance and administration, and also a willingness to take part in the worshipping life of the Church. Secondly, although initially a congregation may have full-time expectations of a part-time clergyman, it soon becomes apparent that a Supplementary does not have the time available to fulfil these expectations. The result of these two features is that in congregations run by Supplementaries there is an increasing understanding of 'ministry' as the responsibility of the whole Church. Congregations are learning to look after themselves pastorally, as well as learning how to be financially self-sufficient. The Supplementary just is not able to do all the visiting ; the teaching ; the funerals and occasional services that are part of the work of a full-time paid priest, and so his work becomes a part and not the whole work of ministry for his congregation(s). But all this is a slow process of mutual learning.

Another trend that seems to be emerging is that, almost unwittingly, the Church is beginning to draw Supplementary Priests into the full-time ministry. There is some need for selectivity with regard to this process in that the man who is good as a Supplementary Priest working within the context of his own congregation is not necessarily the one best suited to exercise wider parish responsibilities. There are also difficulties with regard to giving a Supplementary the further training required to bring him up to the standard of theological and pastoral skill laid down for the full-time ministry.

And there is a change taking place with regard to the deployment of the full-time parish clergy themselves. It may well be that in years to come, a large city will be staffed by just one or two full-time clergy who will concentrate on the work of training and administration and the supervision of lay pastoral work in institutions and in the congregations. These will be supported by five or six Supplementaries mainly responsible for ministering the word and Sacraments in the various congregations. And all these will be dependent on an active laity leading in the work of evangelism and service in the community. BUT we are only just at the beginning.

LUSAKA.

NICHOLAS BEDDOW.

Father Biddow has been organising the training of a supplementary priesthood in Zambia since 1975, and leads the Christian Education team, which works in all three dioceses in Zambia.

Family Life a Crime



THERE are about fifteen hundred families, some ten thousand people at Crossroads. Most of the families have been settled there for over a year now. The first group had been directed to go there from other Squatter Camps which were being cleared. Others followed because there was nowhere else where they could live as families near their place of work. The people at Crossroads deeply resent the Migratory Labour System which divides their families, forcing the wife and children to live one thousand kilometres away while their breadwinner endures the grim, unnatural 'bachelor' existence in a single-sex hostel.

There is no denying that Crossroads is a slum, but this is not the fault of the people. They long for houses and would be glad and willing to pay rent; however, as a result of a Government decision made as long ago as 1966 there has been a virtual freeze on the building of houses for Africans in Cape Town. The Crossroads people are the victims of this heartless and thoroughly irresponsible decision. In his

recent statement in connection with the 'squatter issue' the Archbishop of Cape Town summed up the reason why families are at Crossroads in this way : 'Squatting is the result of a housing shortage and, as at Crossroads, is a laudable attempt by husbands and wives to live together'.

Ceaseless Raids

In spite of the people's 'laudable attempt' to live together as families, since their arrival in February, 1975, they were subjected week after week and month after month to unrelenting harassment by officials of the Bantu Affairs Administration Board—harassment in the form of raids, arrests, demolitions and repatriations. I have met women who were arrested and kept in cells, separated from their infant children still at the breast. I have spoken to other women who were put on the train to the homelands while their children were left behind. I have seen shacks being bulldozed and left as heaps of twisted zinc sheets. I heard a woman tell me how an inspector literally took her by the neck and made her sign with her thumbprint a form requesting the removal of her possessions to Lady Frere. About eighty women have been sent back to the 'Homelands' and altogether there have been some one thousand, two hundred and fifty arrests and prosecutions.

Of what crime are the people of Crossroads guilty? The answer is appallingly and frighteningly simple : it is against the policy of the Government for the people of Crossroads to live together as families. Their crime is that they seek to protect their family life. Incredible as it may seem to some, there is a Law on the Statute Book which makes it a crime for most African workers to harbour their own wives and children (See Section 11(i) of the Bantu Urban Areas Consolidation Act No. 25 of 1945). No amount of rationalisation will be able to hide the fact that the South African Government is set on a course which makes viable family life a crime for the majority of African workers. This is the crux of the Crossroads situation.

Influx Control—The Dangerous Red Herring

The Influx Control issue has been dragged in as an attempt to hide the question concerning the family rights of urban Africans. It is said in effect that : 'We can't let the unemployed come flooding into Cape Town—it will be against everyone's interests, both Black and White. Therefore, as unpleasant as the task is, it is necessary for the good of all to clear Crossroads'.

To the ignorant this may sound a plausible point and it is therefore important to show how it is essentially a red herring in the Crossroads context. First of all, the Crossroads community is not a part of the floodtide of unemployed and unemployables. The vast majority of men there are working and contributing to the economic welfare of Cape Town.

No one denies that Governments all over the world have real problems in dealing with moving populations in the whole process of urbanisation and socio-economic change. However, given the fact that the vast majority at Crossroads are being maintained by one or more members who are employed, it is quite untrue to say that the Camp must be cleared in order to stem the flood of unemployed. The Crossroads people are not parasites on society—the economy needs them.

In his letter to *Die Burger* (22 December, 1975) Brig. J. H. van der Westhuizen, Chairman of the Bantu Affairs Administration Board (Cape Peninsular), says that his Board is doing everything in its power to provide housing and other facilities for those thousands of people who are legally in its area. And again in a further letter to the same paper, he says 'The shortage is being attended to . . .'. It is astonishing that he can publicly claim this when, in answer to questions in Parliament, it has been revealed that not only were no houses built for African families in 1975, but there were not even plans for building any in 1976. Moreover the possibility of converting present hostels into family units is only being considered (sic).

In the light of all this, it is thoroughly hypocritical and brutal of the Authorities to insist on shattering the Crossroads community in the name of Influx Control and slum clearance. These people are working; where else does the Government expect them to live as families?

'Anti-Squatter Bill'—Violence to Family Life

Quite suddenly in December last year there was a lull, a suspension of harassment and raids at Crossroads. It was thought at first to be a welcome Christmas truce with the Board officials taking a holiday, but the lull continued and people began to hope that there would be a change of heart. African Assistant Inspectors did an official survey giving the people the impression that the Government had decided to plan to accommodate men with 'Cape Town Passes' together with

their families. The people co-operated with the survey, trusting that the Authorities were reassessing the situation.

Now, however, the real reason for this lull has become apparent. The Authorities were waiting in order to arm themselves with a new 'legal' weapon by which they could continue unhindered in their plans to shatter this community. When the Prevention of Illegal Squatting Amendment Bill becomes Law, the Authorities will no longer require the tiresome checks of Court Orders before they move in at will to dismantle and demolish people's homes. No longer will they be embarrassed by pleas in mitigation which personalise the plight of people and nag at otherwise well-padded consciences.

This new Anti-Squatter Law represents a most tragic escalation of blatant 'baasskap' tactics. It constitutes a kind of declaration of war on the well-being of families living at Crossroads. It further legalises violence to African family life.

'Loftily they threaten oppression, violence covers them as a garment'.
(Psalm 73 : 8, 6).

At a time when the Government is talking of peace to the world, plans are being made to tear asunder families in its very backyard here in Cape Town.

The Primary Issue—The Right to Family Life

The Primary issue raised by the Crossroads situation is that of the right of a worker to live with his family near his place of work. By tearing apart the Crossroads community the Government is saying in effect :

'We want your work, but we don't care about your life as a human being.

'We want your work, but we don't want your family.

'We want your work, but we are determined to keep you apart from your wife and children.

'We want your work, but we must admit we don't care what happens to your personal life.

'We want your work, and ignore God's Law : "what God has joined together let no man put asunder".'

This is what Crossroads is all about—the defiance of God's Law by the Authorities.

‘ They have set their mouths against the Heavens and their tongue struts through the earth ’. (Psalm 73 : 9).

Mr. Punt Jansen, when Deputy Minister of Bantu Administration and Development, was quoted as admitting that ‘ the Migratory Labour System is at heart not a good system ’. This confession highlights the complete lack of moral integrity of official policy. Yet those in Authority give their pious, ‘ legal ’ blessing to the ruthless plunder of the powerless people at Crossroads. They know what they are doing ; they know it is wrong ; but they carry on, because . . . Can they deny that they have placed selfish ideology before obedience to God ?

Who then are the real ‘ subversives ’ at Crossroads ? They are the Authorities who separate husband and wife by force. In doing so they undermine God’s Law and effectively encourage (incite) people to disrespect laws which contradict fundamental human rights. It is the Government Authorities who are subverting the fabric of human community—the basic foundation of Christian law and order.

Is it not a measure of the sickness of our society that those who are trying to give pastoral support to families attempting to keep themselves from falling apart and going under, should be seen as agitators ?

Instead of our rulers being a ‘ terror to bad conduct ’, they have at Crossroads become a ‘ terror to good ’ (cf. Romans 13 : 1 following). Actions by Government officials at Crossroads are destroying family life. What could be more subversive to social stability and peace than to undermine society in this way ?

Blatant Racial Discrimination

In his much quoted statement to the Security Council on 24 October, 1974, Mr. ‘ Pik ’ Botha said ‘ I want to state here today very clearly and categorically that my Government does not condone discrimination purely on the grounds of race or colour. Discrimination based solely on the colour of a man’s skin cannot be defended and we shall do everything in our power to move away from discrimination based on race or colour ’.

It is time that Mr. ‘ Pik ’ Botha came to Crossroads to see that, far from moving away from discrimination, his Government is buttressing it in a most determined way in this squatter camp of African families. For little could be more destructive of efforts to lessen discrimination in this country than to tear apart a man’s family because he is black. Who can deny that if the inhabitants of Crossroads were white, their

families would not be torn apart, but that on the contrary every effort would be made to see them properly settled, housed and employed. But the people at Crossroads are not white, they are black and the result is a callous determination on the part of the Authorities to remove them by force. It is consistent with a policy of naked racialism.

Unless there is a fundamental change in policy and practice towards the urban African in places like Crossroads, Mr. 'Pik' Botha's statement to the world will remain a gigantic deception, a testimony of mocking insincerity. Crossroads has become the touchstone. Token acts of change affecting negligibly few will not hide for long the truth about this white plunder of black families in South Africa of which Crossroads has become both a reality and a symbol.

CAPE TOWN.

DAVID RUSSELL.

This article is written by an Anglican Priest who had special pastoral responsibilities for the community of people living at Crossroads. The author was recently arrested and was thus unable to contribute an original article, but kindly allowed us to reprint this article from *South African Outlook*, with the permission of the Editor.

Eucharist

Our act of giving is meant to be one of total self-giving of a kind that enables us to say with Mary, 'Here am I'. And immediately the other side confronts us : it was God by means of an angel who initiated the give and take of the annunciation ; it was God by means of men who in my baptism began this give and take of bread and wine. Have we given all ? We have *received* all. We did not even originate our existence let alone our baptism. And so as one side of the disc revolves we say, 'I am the Lord's servant' ; and as the other appears we sing, 'Tell out, my soul, the greatness of the Lord . . . '.

And now, at the altar, the bread and wine are given into other hands. They, that is we, are taken over. We hear the Son of God giving thanks to the Father for the bread ; and we hear the words which identify the wine with the cup the Father gave him. For this also he gives thanks. We are forced to see, then, that we and our offerings belong to the Father ; it is not *we* who are thanked. We have walked straight into reality and are shown what we are.

From 'The Great Shift' by V. M. Carver, available from Freeland or Hilfield.

At the Dawning

I have been here before
In the bloom-blast of dawn.
I have stood by the open door
And seen the gathering up—born,
Of time's distillation.

I have seen the unfrequented ways
Where youthfulness grows rich,
Where old men weep away
At the passing of wisdom—and yet,
Earth is mine triggered with experience
Waiting for the silent foot-fall—set
Upon the sunken grass,
Waiting for the sap to rise
Into our very eyes.

Nocturn : A Meditation

In the doorway of our foreboding
Is pierced the inmost secret
Of the hearts recess . . .

A bugle call shoots the night
And earth groans
A slumbering mass
Of form and figure
That heaves and sighs
Like a drunken man
Lost among a thousand lamps . . .

O music of the night
Your strange symphony
Tells of the light
Passed by and unseen
In man's eternal scheme
Of self-deception . . .

Gentle is the tread of soft perception
Along the corridors of time,
Unknown in it's revealing,
It steals on the dawning.

BROTHER LEO PAUL S.S.F.,
Novice.

Gossamer Lines

Far from me you are weaving for me
prayers to make me feel again

Your prayers are fragile
as gossamer is
given to the wind

Their drifting nets catch light for me
like morning mists
trembling across the sun

Love spinning links,
that is God between us

Air is criss-crossed
with love's weavings,
threads to follow a maze through

Should I begin to stray,
little chills break across me
damping my cheek, my unresponsive eye,
pressing brief reproaches
against my rebel hand

Fragile guides,
so difficult to keep track of
were it not for your continual sending
more help to me

Gossamer lines
wafting between us
on God's most delicate breath

SUSAN FISHER.

Books

My Interest is in the Man

Jesus Before Christianity : The Gospel of Liberation. *By Albert Nolan O.P.*
Darton, Longman and Todd, £2.50.

In the back of the van, two large iron African cooking pots clattered together. The driver, a Mirfield Father in mufti, drove us out of the sprawling skyscraper jungle, which is Johannesburg, through the no-man's-land of mining areas, marked with the slag heaps and other seedy or wealthy suburbs towards Soweto, the African township miles away, home of the labour force which maintains the mines, cleans the homes, pays the price for the prosperity of the city. The great ghetto. An endless mass of houses, indistinguishable from one another, with a desolating monotony that drags the spirit down. But what is it like at the end of a long day and a crowded journey on a train so full that such hours of travelling is tiring in itself? It is this contrast between the towering and constantly rebuilt metropolis of Johannesburg, the city built on gold and surely the city of dreadful night, and the segregated Soweto, that spells out all the violence to human personality summed up in apartheid. This is no place to summarise yet again the historical, racial and social reasons that lie behind it. What cannot be repeated too often is that in a violent world where the suppression of minorities, or as in this case, a vast majority of people, by means of violence there can be only one response, and that is counter-violence, with all the fringe effects of terrorism that have rendered the present world community virtually helpless against hijacking, kidnapping and sudden assassination. Johannesburg is in some ways no different from New York, Berlin, Paris or Tokyo in this respect. It is only that isolated by its

racial laws from any sympathetic neighbours at all, with the transitory exception of Rhodesia, it in some respects focusses and encapsulates the breakdown in humanity to be found elsewhere in the world. There is, after all, a bitter reaction to poverty and political repression in many parts of South America and of Asia, detention without trial in communist countries (and in many capitalist ones as well), racial discrimination in America and in Britain, even if it appears less repressive.

In the face of all this, the word 'liberation' has inevitably, with the co-operation of all the visual and verbal methods of communication now at our disposal, become associated with an equally violent and destructive revolt which appears to lead to yet more death and destruction and defy the very end for which its propagandists work. It was against this background that I drove around Soweto, with the apology for my presence (it was just after the riots, and we could have been questioned for being there at all) rattling in the back of the car, and with Albert Nolan's book in my pocket. It is the sub-title which counts—'the Gospel of Liberation'.

Nolan was born in South Africa and studied both there and in Europe. He has travelled in South America and has spent a great part of his working life with students in Stellenbosch and Capetown. Since 1954, he has been a Dominican Friar and is at present Provincial of the Order in South Africa. So this is not a book by an outsider. Nolan is not only acutely aware of the political and racial conditions in which we live but is equally conscious of the

Christ-centred answer to the apparently insuperable problems with which South Africa is faced. 'What we are up against is not people, but the impersonal forces of a system which has its own momentum and its own dynamics. How often one hears the cry of hopeless resignation, "you cannot fight the system" '.

'This is indeed the heart of the problem. We have built up an all-inclusive political and economic system, based on certain assumptions and values and now we are beginning to realise that this system is not only counter-productive—it has brought us to the brink of disaster—but it has also become our master. Nobody seems to be able to change it or control it. The most frightening discovery of all is that there is "*nobody at the helm*" and that the impersonal machine that we have so carefully designed will drag us along inexorably to our destruction '.

Albert Nolan sets out to demonstrate that the only person who can be recognised as ultimately capable of leading us in such a dilemma, the only person who *can* be at the helm, is Jesus. 'I am concerned', he says, 'about people, the daily sufferings of so many millions of people, and the prospect of much greater suffering in the near future. My purpose is to find out what can be done '. The book is an academic one, which, using modern methods of biblical criticisms, sets out to rediscover Jesus as the man he was before he became the object of Christian faith. Whether he has succeeded in writing a book that could be easily put into the hands of a total non-believer and expect that he would treat it as an enquiry without presuppositions is, I think, open to question. If it can be accepted that the records of Jesus in the gospels and in the witness of the early church is acceptable, then it is undoubtedly true that he brings a fresh and invigorating

light to bear upon the person of Jesus himself. What emerges is a vivid picture of a man who, though he was not by birth and upbringing one of the poor and oppressed, nevertheless was determined to identify himself wholly with the lowest of the low. 'He became an outcast by choice'. And why? Because, says Nolan, 'Jesus was, to a profound degree, moved with compassion. Throughout the gospels, even when the word itself is not being used, we can feel the movement of compassion. Over and over again, Jesus says to people, don't cry, don't worry, don't be afraid. What made the Good Samaritan in the parable different was the compassion he felt for the man left half dead on the roadside. Indeed, it is this compassion which makes intelligible much of his activity and thinking as well as the impact he had upon other people. Jesus set out to liberate people from every form of suffering and anguish—present and future '.

His healing miracles are seen not so much as an intention to prove anything, as to liberate people, by reason of the profound faith which was revealed. Through faith, an equal compassion could be aroused in others and the depth of self-surrender to this ideal would indeed perform miracles.

Such a compassion inevitably led him towards those who were not merely in need but were positively rejected by the rest of society. The liberality with which Jesus associated himself with sinners is related to the power of forgiveness which came from association with him. Not merely as a reflection of his compassion but as a result of his love and friendship. Citing the story of the sinful woman who washes Jesus' feet, Nolan remarks 'The result was a kind of healing or salvation which she experienced as relief, joy, gratitude and love. Her sins, her many sins, must have

been forgiven her, or she would not have shown such great love, that is, gratitude (Luke 7, v. 47). Her grateful love and uncontrollable joy were a sure sign of her liberation from sins. Joy was in fact the most characteristic result of all Jesus' activity amongst the poor and the oppressed. The meals he had with them were festive celebrations, parties. Jesus obviously had a way of ensuring that people enjoyed themselves at these gatherings. The Pharisees were scandalised'.

Against this background of quiet personal care for the individual, Nolan sets the major part of his book, which is concerned with the kingdom of God. 'Anyone who tries to read the signs of our present time must surely recognise some striking similarities (with the times in which Jesus himself lived). We live in a new time, a time that is qualitatively not all that different from Jesus' time. After we have . . . faced the impending catastrophe as an eschaton which determines what we should do or not do, perhaps we should be able to go on with the help of Jesus to read the signs of our liberation in the events of recent times and recognise the new eschaton or decisive future event as the coming of God's kingdom'.

What may perhaps matter most to many men and women caught up in the conflict of the 'Myth of God Incarnate' is the conclusion to which the writer comes as he draws together the various strands revealed in the life of Jesus. 'The traditional image of God has become so difficult to understand and so difficult to reconcile with historical facts of Jesus' life that many people are no longer able to identify Jesus with that God. For many young people today, Jesus is very much alive but the traditional God is dead.

'By his words and his praxis, Jesus himself changed the content of the word "God". If we do not allow him to

change our image of God, we will not be able to say that *he* is our Lord and our God. To choose him as our God is to make him the source of our information about divinity, and to refuse to superimpose upon him our own ideas of divinity. . . . Jesus reveals God to us, God does not reveal Jesus to us. God is not the word of Jesus (that is to say our ideas about God cannot throw any light upon the life of Jesus). To argue from God to Jesus instead of arguing from Jesus to God is to put the cart before the horse. This, of course, is what many Christians have tried to do. . . . We cannot deduce anything about Jesus from what we think we know about God ; we must now deduce everything about God from what we do know about Jesus. Thus, when we say that Jesus is divine, we do not wish to add anything to what we have been able to discover about him so far, nor do we wish to change anything that we have said about him. To say now suddenly that Jesus is divine does not change our understanding of Jesus it changes our understanding of divinity. We are not only turning away from the God of money, power, prestige or self ; we are turning away from all the old images of a personal God in order to find our God in Jesus, and what he stood for'. To accept Jesus as our God is to accept the one whom Jesus called 'father' as our God.

The most powerful effect of this book, at any rate on one reader, was to be brought face to face with a radical and yet real possibility of Jesus as the personal declaration in this world of God liberating and releasing men and indicating a way forward for the future which, with all its perils, is nevertheless the only one which might make sense of all the pain and suffering to which we must be committed if men are to be free.

MICHAEL S.S.F.

Incarnation

The Myth of God Incarnate. *Edited by John Hick.*

London, S.C.M. Press, 1977, xi. + 211 pp., £2.95.

Advance publicity and a provocative title ensured that this book of essays caused a stir when it first came out. What are we to think about it?

There are ten essays by seven scholars, five of whom are Anglicans, one Methodist, and one United Reformed. On reading the book through one is struck how different the authors are from one another. But they are united in a single aim. That is to plead that the hallowed doctrine of the incarnation has not stood the test of time, and should now be dispensed with. The authors are not the first to take this line. The issues which they deal with have been with us for a long time. The proposition that Jesus, the man of Nazareth, is the eternal Son of God carries with it a host of consequential propositions concerning the relation of his two natures, human and divine, the question of his human knowledge, the question of sinlessness and so forth, which stretch logic to the limit and refuse to sit happily in the philosophical climate of our time. A certain elasticity has been possible by regarding the creeds and other official definitions as guide lines rather than complete statements, and by constructive theology, which works over the doctrines in such a way as to state them afresh in more acceptable terms. It has been the hope of those who have undertaken this delicate task up to now that the great tradition of worship and prayer in the church's liturgy and the devotional life of the individual could be maintained, and indeed vindicated, without loss of intellectual integrity.

The authors of this book, however, do not think that this can be done. They feel that the point has been reached where the process of restatement has

gone so far that it is really a denial of what is supposed to be restated, and the only honest thing is to say so openly. They are well aware of the momentous consequences of this. This is not merely a matter of scraping off the weeds and limpets which cling to the antique timbers of the church. It is a case of cutting the rope which holds it to the anchor, and who knows what will happen when it drifts off into the dark, heaving seas of the future? To change the metaphor, we can think of the church, with its long history, as a vast edifice, with art and music and liturgy and spirituality all making a wealth of architectural detail, and all including as a recurring pattern the breath-taking revelation that Jesus is the Son of God. Now we see cracks in the structure, and we fear that the edifice will crumble to dust. The foundation is Christ himself, for, as Paul says, 'no other foundation can any one lay than that which is laid, which is Jesus Christ' (I Cor. 3.11). But when the foundation, brought to light by the collapse of the superstructure, is examined, it becomes doubtful if it ever could have been expected to bear such a weight. And as we focus our gaze on this foundation, we find to our horror that it grows faint and indistinct before our eyes. This is the nightmare which haunts this book. The issue is serious, even if the book itself is slight and uneven. It cannot be lightly dismissed as 'not worth the hubbub'.

To get down to brass tacks, part of the trouble is about the logic of statements to do with God. Both Wiles and Hick declare that the doctrine of the two natures, divine and human, in Christ is impossible. Wiles explains that this does

not make it impossible to speak of Jesus as Son of God in some sense, but it does exclude the idea that he is the unique Son of God in a sense that cannot be applied to any other man. Young and Goulder are concerned with the problem how such a belief ever came to be established. Goulder shows how it could be said that God was in Christ reconciling the world to himself, but that this does not mean more than that Jesus is God's agent. His short essay on this subject is marred by treating the origin of belief in the resurrection as a personal experience of Peter, conveyed to others by 'the power of hysteria', which is certainly not sufficient to account for it. His second essay, attributing the more advanced christology of the New Testament to the influence of speculations of converts from the Samaritan sect, meets with a well justified protest on the part of Young, who gives a splendid account of the welter of religious ideas in the world of the New Testament. Her account of these has positive value, because it is a highly significant fact that the reality of so many different forms of the religious quest was found in Jesus. Her two essays are to my mind the best in the book, whereas it seems to me that Goulder's second essay should never have been included.

The second half of the book is devoted to clearing the ground for a new appraisal of Christ. Unhappily it does not go very far. After a slight essay by Houlden on the need to make a fresh start, Cupitt attacks our inherited ideas of the lordship of Christ as a funda-

mentally falsified picture, due to the far-reaching effects of the Byzantine emperor cult. Hick says that all imperialistic claims for the uniqueness of Christ must be surrendered in the face of the recognition which must be accorded to other world religions today. What these authors are saying is that, when Jesus is stripped of his power and his glory, and reduced to his original human dimensions, his importance for religion at all times and among all men can at last be realised. But just when we think that something positive is about to emerge, Nineham comes in with the Epilogue in which even the Jesus of history disappears in the mist of historical scepticism. The foundation melts. Miserably conscious that it is not very helpful to end a book in the grip of a nightmare, Cupitt adds a Final Comment on the last half page. He reminds us that what Jesus has done *in* men, and still does *in* us, is what matters.

This, to my mind, is right. I am not convinced that the appeal to dispense with the language of incarnation is either right or timely. It is true that we cannot avoid having some difficulty with it, but the same applies to all God-language at present. But it cannot be dispensed with, because the truth (rather than the myth) of God incarnate alone explains why what Jesus does in us has universal significance. So we come back to salvation—of man, the world and the universe. Cupitt's last half page concedes just enough to start the argument all over again.

BARNABAS S.S.F.

Song of Christ

The Singer. By Calvin Miller. C.P.A.S. Falcon Books, paperback, £1.50.

'Tradesman! You are the Troubadour! Go now and sing'. These words are more familiar to us as

'This is my Son, my Beloved, on whom my favour rests'. They are from this allegorical story of Jesus by the pastor

of a Baptist church in Omaha, Nebraska. The book portrays Christ as the Troubadour of God, the one who alone knows the ancient star-song. It is an account of his relationship with people, those who learn to sing his song or those who, under the influence of the World Hater, refuse to do so. It is basically a story of the Good News, written

simply, refreshingly and convincingly. Familiar gospel characters appear under new names—the River Singer, the Friendship Seller and the Grand Musician. It is a book which would make an excellent gift and should appeal to the followers of the Troubadour of Assisi.

SIMEON S.S.F.

The Shanty Dwellers

The Squatter Problem in the Western Cape : Some Causes and Remedies.

By George Ellis and Others. South African Institute of Race Relations, 119 pp., 1977. Price in S.A., R4-50. (Available from the Institute at P.O. Box 97, Johannesburg 2000).

Imagine coming home from work each day full of fear that the State has torn down your home while you've been away.

That's the daily nightmare faced by perhaps two hundred thousand squatters living in self-made shanties in the Cape Peninsula area of South Africa. This study by a team of academics describes what forces people to become squatters, and exposes the cruelty of government and local authority policies towards them.

Near all squatter heads of household are in regular employment. They are all Coloured (*i.e.* of mixed race) or African. The Coloureds are driven to squat by the terrible overcrowding of their estates, where two families may share one room—building of Coloured accommodation is insufficient even to keep pace with natural increase, yet Coloureds are still being driven from decent housing in areas declared 'white'.

Africans, on the other hand, come to Cape Town for work because there are few opportunities to better themselves in what the government describes as their homelands—areas where *half* the children die before the age of sixteen

and where malnutrition is widespread. Yet only one in five of the African dwelling units in Cape Town is married accommodation, and no married accommodation has been built since 1972. Hence the African men build shacks for their families; the government says that all squatter shacks are illegal and bulldozes them, sending the families of many African workers back to rural areas. Destruction of their shacks has made some families repeatedly homeless.

What blasphemy this is, from an allegedly Christian state, to use people as labour, but not to provide decent accommodation for them—indeed, to destroy the accommodation they painstakingly build for themselves. As the authors of this report dryly recommend, the politicians and civil servants responsible for this cynical exploitation should have to live one month of each year in the conditions they create. Is there really a *squatter* problem in the Western Cape? The real problem lies in comfortable air-conditioned offices, and in insensitive, hardened hearts.

TERRY CYPRIAN S.S.F.,
Novice.

Sacerdos and Presbyter

Ministry in the Church. *By Andre Lemaire. Translated by C. W. Danes.*
S.P.C.K., £2.25.

Clearly, succinctly and very readably this French Roman Catholic priest analyses the New Testament and sub-apostolic evidence for the ordination and/or commissioning of ministers. He states a convincing case for believing that in the primitive church the charismata of ministry were as varied as S. Paul describes them, and that these first developments were directed by the Holy Spirit into equally varied situational channels depending upon the socio-cultural environments of local churches. He describes how the situational tradition fairly swiftly hardened into a hieratic structure in which the sacerdotal character of ministry developed at the expense of a presbyteral one.

He then attempts, perhaps not so convincingly, to high-light the possibilities afforded by Vatican II of an advance towards a conception of

ministry situated in our own vastly changed socio-cultural conditions, wherein the concept of power is being (hopefully) replaced by one of authority. None the less he is compelled to admit that the decrees of the Council use language still which confuses sacerdos and presbyter, and is in other respects capable of ambiguous interpretation.

His 'appraisal of alternative ministries and ministers with particular reference to the future of women in the priesthood' is not so 'positive' as the blurb describes it. However the whole essay provides a quite invaluable handbook for the non-specialist Christian who is aware of but undecided about questions concerning the present and future state of the ministry in contemporary society.

(Despite its lucidity and frequent cross-references, even so small a book should not be without an index).

L.C. S.S.F.

Africa in Christ

The Church in East Africa 1840—1974. *By W. B. Anderson.*
Central Tanganyika Press.

One of the standard jokes amongst the brothers in Dar es Salaam concerns a rather enthusiastic lady who, when told that a certain brother was going to live in Tanzania, said 'Oh, how wonderful! He must go and call on my brother! I'll give you the address—he lives in Durban'. Africa is a big place; East Africa is a big place; even Tanzania is a big place. It is not just a matter of endless expanses. Tanzania, for instance, has upwards of seventy distinct tribal societies, each with its own slightly differing culture, beliefs and practices—differences which are still there underneath and supplementing the more recent

unity and uniformity of politics and western values.

Given this, it must have taken a certain amount of courage to make a first attempt at an overall history of Christianity in East Africa. Apart from the incredible diversity of tribes and societies already in the area, Christianity arrived in almost as many differing packages, labelled in different languages, promising varying rewards and requiring all sorts of—to the African—strange life styles.

The author himself describes the book as a first attempt and so it should be judged as such and not expected to be

on the level of a definitive standard work. Even so, quite unfairly, the reader longs for more flesh and blood. What was Krapf really like? Or Gutmann or Sehoza or David Otieni—what sort of people were they? Three sentences on page 13, dry statements in themselves, hide the stirring and tragic story of Bishop Mackenzie, told in that fascinating book by Owen Chadwick, possibly the best yet written on the missionaries in East Africa—'Mackenzie's Grave'. How many stories still lie hidden, awaiting an author capable of bringing to vivid life the dry and dusty facts of many a mission log-book.

But perhaps the most valuable aspect of the book is that it is not a history of the missions, but of the Church. The

last few chapters in particular, give an all-too-brief view of what is happening now in the African Church: the choirs of young people springing up everywhere; the 'Revival' breaking out in all sorts of unexpected places; the different responses to unemployment, sickness, witchcraft, birth and death and the tensions between the young and the old, the established order and new somewhat chaotic freedoms.

Whether this third attempt to christianize Africa will wither like the first two, or whether by the year 2000 Africa will be 'the Christian continent', remains to be seen. At all events it is certainly worth reading about.

JAMES ANTHONY S.S.F.

Situation Theology

Christian Theology : A Case-Method Approach.

Edited by Robert A. Evans and Thomas D. Parker.

This book describes a new case-method of theology being tried out in America based on similar approaches practiced for long in the legal profession and recently adopted in some American business schools. Theology is too often studied *in vacuo* and unrelated to ordinary life. Biblical truths were after all transmitted through historical events.

The method is to take a concrete counselling problem and see what light theology can throw upon it or alternatively what modification the case might impose upon traditional theological statements. The editors realise that such a method can only be supplementary to the normal theological course.

Here nine articles of the Creed are taken as a basis, and a commentary provided using traditional and modern approaches. A problem situation is then described which three or four theologians of different ecclesiastical background

attempt to relate to the creed article. The theologians range from extreme evangelical through Roman Catholic and main line traditions to radicals like Altizer. There are only two Anglicans and one Orthodox, all from the States.

The problems posed include hunger, female element in God, mercy euthanasia, reconciliation human and divine, the cross in struggle for justice, ordinary and extraordinary graces of the Holy Spirit, the priority of structure or koinonia in the church, the nature of sin and forgiveness, hope of resurrection personal or cosmic.

The comments betray the theologian's own background, at one end of the scale stressing the uniqueness of the Christian revelation on which little light can be thrown by human experience, at the other allowing contemporary outlooks to considerably modify traditional theological positions. This approach

raises the whole question of the relation between theology and life experience.

If life experience is to throw light on theological truth, then there would have to be a far wider selection of cases rather than the one provided here. Such an exercise would contribute to a more communal or cosmic basis for theology

than the limitation of one personal experience.

It can be truly accepted that this case-method should lead students to a more creative response to theological and ethical problems.

A useful book list is provided at the end of each section.

HONIARA.

FRANCIS S.S.F.

Charisms

Catholic Pentecostalism. *By Rene Laurentin.*

Darton, Longman and Todd, 1977, £3.30.

Those who appreciated Laurentin's earlier book on Mary's place in the Church will welcome the appearance in English of more of his work. This is a very readable book and a very charitable one: and since one sees more clearly when one looks lovingly, it is perhaps essentially a more truthful book than some. He gives an optimistic picture (if I remember Hollenweger rightly, only *some* of the Pentecostalists participate in the ecumenical dialogue), but it may be claimed that he describes the majority who are true to their inspiration. He gives a brief, clear history of Catholic and non-Catholic Pentecostalism, and then concerns himself as a theologian with the place of this movement in the Church and with its relationship to the sacraments. His contribution to the debate on baptism in the Spirit is worth reading for its awareness of symbolism, of the New Testament material and of Christian history. There is a sober discussion of charisms ending in the conclusion that all the free gifts of the Spirit can be accepted as charisms. This includes permanent gifts and vocations to a ministry and such an attitude should surely encourage a sense of proportion about the less usual gifts.

The discussion of speaking in tongues has a calmness and a readiness to explore insights from anthropology,

linguistics etc., and examinations of the purpose of glossolalia and its history which inspire confidence. The same can be said of the chapter on healing. In each case Laurentin believes that a return to Scripture and tradition shows that these charisms are not essentially extraordinary but should be a normal part of the life of every Christian community. There would then be less danger of exaggeration. There are chapters on history, on the sources of the movement (including the psychosociological dimension and the Holy Spirit!) and on the dangers of this renewal. This I found the least satisfactory part of the book because of the extreme brevity of the answers to each danger. Finally come chapters on the *Importance and future of charismatic renewal* and on *Mary, model of the charismatic*, which concludes that she has 'an important, even if unobtrusive, place at the very heart of Christianity and the communion of saints' as a model of receptivity to the Holy Spirit.

This presentation of the 'viewpoint of a participating observer (in this matter, participation is a prerequisite for understanding)' is worth the attention of any similarly interested and sympathetic observer and perhaps also of more active participants.

A SISTER C.S.Cl.

Two Books for Lenten Reading

1. *This Promise Is For You.* By David Parry O.S.B.

Darton, Longman and Todd, 1977, Paperback, £1.95.

The aim of this book is to open the heart and mind of the reader to the Holy Spirit. It is an introduction to the Charismatic Movement through the providing of a scheme by the author of fifty days of meditation, prayer and spiritual renewal.

This book is for those of us who for some reason have not been able to attend prayer meetings or seminars,

where one could receive instruction in this kind of 'opening-up' experience to ourselves and to others. It can be creatively used by all who are interested in personal and corporate growth, whether belonging to a specific religious family or not, it is for the layman as much as for the religious. It is as ecumenical as the Holy Spirit of God, which caused it to be written.

2. *The Hermitage Within.* By a Cistercian Monk.

Darton, Longman and Todd, 1977, Paperback, £1.95.

Through this book we are led into the 'spirituality of the desert', our personal desert. We are encouraged to meet the hermit within ourselves, as we let go to God and meet Him in 'holy nakedness' within the centre of ourselves. The author writes, realising that, 'not everyone, obviously, can and should live as a monk or hermit. But no Christian can do without an inner hermitage in which to meet his God'. Lent is a time

for our moving into our inner hermitage, as the servant Jesus opens the door for us and as he puts on his apron, seats one at table and serves one unconditionally. And this in such a manner, that we can do no other but move out of our inner hermitage to meet and serve one another with gladness.

ÆLRED WILLIAM S.S.F.,
Novice.

Living Prayer

Streams of Living Prayer. By Tony Ashcroft.

Mayhew and McCrimmon, 1977, Paperback, £1.00.

These eighteen meditations are sensitively put together, at differing times, by the author, over a number of years, to meet the varying needs of the ordinary parish situation; they could form the basis of a quiet day for the parish and for the formation of one's own quiet day.

They are especially useful in that they have been composed and refined through use. They are rich in spiritual and pastoral insights and many lead quite naturally into the quiet of

meditative prayer. At the end of each meditation the author has added sources for further reading, hymns and other suitable music.

For me one of the main values of this set of meditations, is that there is a pattern which can be modified and built upon according to the situation and the number of persons involved, as they lay themselves 'open to the gentle touch of God's spirit'.

ÆLRED WILLIAM S.S.F.,
Novice.

Way of Prayer

Prayer and Contemplation. By Mark Gibbard S.S.J.E. Mowbrays, 75p.

Praying the Psalms. By Leslie E. Stradling. S.P.C.K., £1.50.

Mark Gibbard has written an excellent book for beginners in the way of prayer. It is not a dry teach-yourself text book, but rather a sharing in print of the rich experience of a life given to the service of Christ. There are chapters on recollection, personal and shared prayer, spiritual reading, worship and the deepening of prayer as the heart opens to God in loving adoration, all of them admirably illustrated by little incidents from the author's many travels. The hints for further reading at the end of the book will set the seeker truly on the royal highway of the great tradition of prayer as it has come down to us through the Christian centuries. This book would make an excellent gift to a godchild at his confirmation or to a young person as he first sets out seriously on the Way.

One of the results of the growth of the parish communion since the war has been a decrease in the use of psalms in parochial worship. In our own parish we always sing hymns rather than psalms. Along with this, there is in many quarters, a considerable question-

ing as to the suitability of much of the Psalter for Christian worship.

Leslie Stradling has written his book out of a love of the psalms which is the fruit of their daily recitation in the Office for many years. He is concerned to present the tradition, rooted in Christian history, which has always seen the Psalter as the great school of prayer. This he does by a series of meditations upon some twenty-six psalms, in which he draws out the way they have been used to find Christ, in both liturgical and private prayer.

He rightly draws attention to the need for devotional, rather than scholarly and critical, commentaries to help us in praying the psalms. Father Palmer's book *The Psalms then and now* is probably not obtainable in this country, and Carleton's *English Psalter* is long out of print. This is a book for those who want a refresher course in their use of the psalms for worship, or for those who are beginning to find their way into the Daily Office as a way of prayer.

HAROLD S.S.F.

Anglican Attitude

Being an Anglican. By Henru McAdoo. A.P.C.K./S.P.C.K., £1.00.

W. E. Gladstone, travelling on top of an omnibus, heard one man ask another: 'How would you describe the Church of England?'. The other replied 'It's a damned big building with an organ in it'. Such, nearly a century ago, was one man's impression.

Archbishop McAdoo, in three lectures given to the Christian Study Centre in Dublin, has set out to convey the flavour of Anglicanism rather than to list its ingredients. 'There is', he says,

'no such thing as the Anglican faith'—no beliefs which are distinctively Anglican. What are characteristic are its insistence on 'the faith once for all delivered', its appeal to scripture, tradition and reason, and a theological method which 'has enabled succeeding generations to understand and express "the common faith" in the idiom and context of their own times'.

The archbishop speaks in the context of his own time and place. By its very

nature Anglicanism is fitted for a particular ecumenical vocation, 'born not out of a pale compromise between Catholic and Protestant emphases but from the conviction that the Catholic and Evangelical emphases are both present in the New Testament'. Therefore 'Anglicans look not for a synthesis but rather for . . . a growing together in a living whole of the sundered Christian traditions, and with humility seek to promote it'. This is of great importance in view of the religious controversies which have raged for so long in Ireland, and in view of the deep-seated emotions which underlie the violent and tragic quarrels that persist there.

The Archbishop of Dublin is co-Chairman of the Anglican Roman-Catholic International Commission. His discussion of the ecumenical vocation of the Anglican communion is related in detail to the work of the Commission. With reference to its third statement on authority in the Church (Venice, 1976) he sees the place which the principles of

primacy and collegiality have in the life of both churches as containing the seeds of a greater unity between them. They are not yet areas of agreement. The *koinonia* of the Church (common life and agreement in faith) will not be served unless the two elements of episcopate—primacy and conciliarity—are held in balance. The A.R.C.I.C. is important because it has initiated a 'rigorous joint examination of differences' without 'papering over the cracks', and opened further the way towards a gradual growing together. Dialogue of this kind (neither focussing on the differences between itself and other churches, nor pretending there are none) is a task to which Anglicanism is particularly suited.

Doctor McAdoo's lectures are in the best tradition of the Church of Ireland. His closing words echo Jeremy Taylor's 'Liberty of Prophecy': 'there is pressing need for a theology of the second mile'.

REGINALD S.S.F.

First Christians

First Christians. By P. L. Maier. Mowbrays, 1977, £3.50.

This book completes Professor Maier's trilogy (with *First Christmas* and *First Easter*) on the major festivals of the Christian Church in their original setting. The narrative follows closely and literally the text of the Acts of the Apostles, retelling the events from the departure of Christ, through Pentecostal fervour, Paul's conversion and three missionary journeys, to the final trip to Rome, but with a historian's as well as a Christian's viewpoint. The author, a professor of ancient history at Western Michigan University, identifies sites along the route followed by the gospel on its rapid spread from Jerusalem to Rome, and attempts to correlate these with currently known archaeological

findings. Individual portraits of Peter and Paul are presented and loose ends tied up with speculations on the fates of the principal apostles. Many of the little details unpretentiously incorporated throughout the text are not widely known and should be of interest, including extracts from the works of Tacitus, Eusebius and Josephus. The book is well illustrated and easy to read, albeit in a distinctly enthusiastic American style. One can envisage the book being particularly useful for teenagers as a supplement to Acts since it summarises all the 'action'. A few pages of useful notes and guides for further reading complete the work.

N. EGLINGTON.

Setting Out

The Secular Journal. By Thomas Merton.
Sheldon Press, 1977, xv. + 270 pp., £3.25.

Like all diaries written at times of spiritual searching and decision this journal, kept by Thomas Merton between 1939 and 1941 as he wrestled with the possibility of a monastic vocation, is a mixture of passages of penetrating insight and not particularly significant reflection. Merton moves from New York to Cuba, back again to New York, and then to the Abbey of Gethsemani, in whose community he was to find his true vocation. The background is the carnage of the Second World War in Europe, posing the questions of human goals, the destructiveness of a world of profiteering, and the nature of peace, and sharpening for Merton the question of his own Christian commitment. What does praying for peace mean? How is it that the Cistercian abbey can seem at one and the same time a paradise and a purgatory? Can S. Francis after receiving the stigmata be seen as an

example of the testing of Abraham by God, upon which Kierkegaard meditated so profoundly? Can we say in the end that the measure of our identity or our being is the amount of our love for God? Merton asks such questions of himself, and to read his *Secular Journal* is to be invited to share in such questioning. It is the diary of one who is setting out, but it already has the promise of one who became in the end a spiritual teacher for many outside the walls of his abbey. To reflect on some of the passages in this varied book is to be asked questions about one's own life and commitment, as well as about the purposes of God and the goals of the society in which we live. It is worth having to skim over some passages of travelogue and literary reflection of a rather mundane kind to discover this sharp questioning which is at the core of the book.

GEOFFREY ROWELL.

Religions

Comparative Religion. By Geoffrey Parrinder. Sheldon Press, £1.95 paperback.

'Comparative Religion' is an updated edition of Parrinder's earlier work in which he seeks to consider some of the major issues involved in the study of religions. The confrontation of religions; the nature of salvation; witness to other religions and other relevant topics are dealt with in a scholarly yet sympathetic manner.

There are, though, several omissions, which had they been included, would have made the book more complete. For example, an historical and analytical introduction to

the study of religions, some comment on notables such as Farquhar, Weber, etc. and their influence on the Comparative Religion debate: a discussion of present day issues e.g. dialogue, the future of religions, and so on.

However, it is a most useful work, not only because of the issues that are dealt with, but also because of the immense amount of information contained within it.

S. ANDREW'S VICARAGE,

PLAISTOW.

PATRICK SOOKHDEO.



WILLIAM OF GLASSHAMPTON

His biography by Geoffrey Curtis has been re-issued by S.P.C.K. and is available from the Friary, Hilfield, at £2.50.

Hilfield Friary

The Bursar writes :—I would like to thank all our friends who have supported us with their prayers and alms during the past year and especially those who have sent gifts anonymously.

With regard to THE FRANCISCAN, may I plead that subscriptions are paid promptly when they become due? We are having to subsidise the journal from our ordinary funds, owing to the ever increasing costs of publication and postage and this to no small amount. There is also a hidden loss when subscriptions are paid irregularly, since we cannot chase up the odd 44p or so which may not have been paid—both time and postage are costly here as elsewhere . . . it would be a tremendous help if more of our friends paid by standing order.

Subscribing to The Society by means of Deed of Covenant is by far the best way to help financially (any charity) provided the donor pays income tax at the standard rate, and I will gladly send deed forms to all who may be interested, in the hopes of replacing such subscriptions lost through death or change of circumstances. Please remember that although a deed is for seven years it can be revoked if circumstances change, without any difficulty whatsoever. It is not always realised how beneficial covenants are—at the present rate of income tax a covenant of £10 a year will become £15.16 for we can claim the tax of £5.16 back from the inland revenue. . . . sorry to write about money—I don't do it very often !

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